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Brotherhood through Christian Nurture

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International Journal of Religious Education

JANUARY, 1946

Cover Picture, Elizabeth Orton Jones

The Cover Picture 48

Editorials, News and Comment

What's Happening 41
Denominational News; Councils in Action 42
Do Weekday Schools Help or Harm Interfaith Attitudes? 48
Overtones of Brotherhood 48

Brotherhood Through Christian Nurture

The Unity of Mankind 2
"Sirs, Ye Are Brethren," *Paul G. Macy* 3
Must We Have Minorities? *Carey McWilliams* 4
The Farm Fellowship Work Camp, *Meanna Chesterton-Mangle* 7
The Boy Who Would Not, But Did, *Robert Tesdell* 9
"Fold to Thyself Thy Brother," *Virgil L. Border* 11
What Church Schools Can Do, *Arthur E. Cowley* 12
Georgia Peachtrees Bear Fruit, *Robert W. Burns* 13
Jews Don't Control Syracuse 13
We Find Our Jewish Friends, *Clarence F. Avey* 14
Then the School Tried it Too, *Mildred Moody Eakin* 15
Negro Children Visit Rural Church Homes 16
Brotherhood Across Economic Lines, *J. Burt Bouwman* 17
Jewish Women Help Negro Children 44

Articles of General Interest

She's So Meek I Want to Shake Her, *Donald M. Maynard* 19
Continuity Bible Pictures. Their Limitations, *Edna L. Acheson.* Their Values, *Thelma D. Diener* 20
Learning to Be Partners with God, *Mabel Niedermeyer* 22
What About All These Emphases, *Harry C. Munro* 24

Other Features

New Books 36
Current Feature Films 46
Films for Church Use 47

WORSHIP MATERIALS FOR FEBRUARY

PRIMARY DEPARTMENT, *Thelma E. Church* (THEME: *My Neighbor*) 26

JUNIOR DEPARTMENT, *Doris Clore Demaree* (THEME: *Father We Pray Thee*) 28

INTERMEDIATE DEPARTMENT, *Charlotte C. Jones* (THEME: Brotherhood) 31

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, *Ronald E. Osborn* (THEME: *The Son of God*) ... 33

STORIES AND TALKS
Being Friendly 26
The Church of the Open Door. 26
Their Bread, Too 29
Would It Work? 30
A Good Neighbor 31
A Famous Negro 32
One God 32

POEMS AND LITANIES
Give Us, Lord, Our Daily Bread 30
A Litany of Brotherhood 32

THE RACES OF MAN — MALVINA HOFFMAN, SCULPTOR

Central octagonal room in the Hall of Man, Chicago Natural History Museum. The heroic-sized bronze group represents the three main divisions of the human race, White, Yellow, and Black, surmounted by a globe. Each figure holds the weapon by which the race has defended its own boundaries.

The Unity of Mankind

IF WE EFFACE the surface differences of the various races, we come to their universal similarities . . . Primitive races, so-called savages, civilized city-dwellers, all share the same characteristics. The difference consists chiefly in the traditional manner by which they disguise their thoughts and evade the expression of their natural instincts . . .

"There is a code of ethics for each stratum of society—the wording changes, the titles of religion vary according to time, place, and founder, but when these ethics are studied, dissected, and revealed, the fathers of all creeds speak with the same meaning; even the head-hunter defends his friend or his young at the risk of his own life. More than this cannot be asked of Christian or Pagan. The Great Universal Spirit comes close to those who seek Him and when He does, mind triumphs over matter—in the temple, in the mosque, or in the Indian hogan, where men gather in concentrated prayer and conviction."

From *Heads and Tales*, by Malvina Hoffman
Garden City Publishing Company
Photograph copyrighted by Chicago
Natural History Museum

"Sirs, ye are brethren!"

By Paul G. Macy*

"Now I really see what the New Testament means. For the things that happened to people long ago have been repeated under my very eyes.' So say some who have heard of sufferings and courage in the name of religion in recent years. Dr. Macy writes out of unusual contacts with such heroic experiences in Europe and the Orient. The case described here is appropriate for Brotherhood Month. He will describe others on this page in future issues.

THE SCENE is Jerusalem. The time—the first century. Stephen, "a man full of faith and the Holy Spirit," had been arrested, brought before the Council, and charged with blasphemy. There Stephen, "his face as it had been the face of an angel," makes his defense in terms which were so bold as to lead to his death. There is one line in his address which "speaks to our condition" today: "Sirs, ye are brethren; why do ye wrong one to another?"

Why, indeed? And why does it take a tragedy to make real the fact that we are all "brothers under the skin"—children of the one Father, God, whether we be just or unjust? Must we still go on asking the question, "And who is my neighbor?" when the world has become one great neighborhood, when we shall live together as brethren or die from "doing wrong to one another"?

Brotherhood with a capital B

Out of the nightmare of death and persecution which swept Central Europe come many stories of brotherhood. One was told me by a dear friend, a Rabbi, concerning a lad of his acquaintance. Let us call him Levi. He lived in the city of Mannheim, Germany, in the days when the Nazi persecution of the Jews was at its height.

One day Levi and his schoolmates started happily on their way home from school. They never got home. The dreaded Gestapo seized them and carted them off to a concentration camp. No word to parents. No knowledge of where they were. Just a herd of frightened lambs in a den of wolves. There they were kept for two weeks when, suddenly, without rhyme or reason, the great gates swung open, the children were driven out and left to shift for themselves in a strange part of their country. What became of the other children my friend does not know, but he does know what happened to Levi.

An attractive and winsome laddie, keen beyond his years, Levi was determined to get home. Good people who were touched by his plight gave him a few coins. At last he had enough for the train ride back to Mannheim. As he came into the city there were great trainloads of people leaving. Levi had no time to watch. He ran to his home. It was locked and barred. Across the door was the fateful legend that marked it as a forbidden house—"Juden." Quickly he ran to find friends and neighbors. All their houses were empty and barred like his own.

Where should he go? Why, to the synagogue, of course, where "as his custom was" he had always gone on the Sabbath and to which his people always turned in their hour of sorrow and perplexity. Alas, the synagogue was in utter ruin, a mass of broken stones. Stumbling about, Levi found the fragments of a prayer book. Devout boy that he was, he sat on a stone and, amid his sobs, repeated over the familiar prayers.

Just then someone came along the walk. A nun from the nearby Roman Catholic convent heard the sobbing voice. Quickly she gathered the lad in her arms and asked him what his trouble was. When she heard his story she said, "You poor lad. The trains which you saw at the station were carrying your parents and friends away to a concentration camp." She took Levi back to the convent with her, sheltered him and fed and tenderly cared for him. Finally the nuns managed to smuggle Levi out of the country and safe to America where my friend came to know him. That is brotherhood with a capital B!

Words of a common heritage

Perhaps Levi, as he sat there in the ruins of his church, repeated the Kaddish—the prayer of the mourners which is used so much in Jewish services—but which has no word of death in it!

> "Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.
>
> "Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.
>
> "May the prayers and supplications of all Israel be accepted by their Father who is in heaven . . . . . He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen."

Doesn't that have a familiar ring? "Father who is in heaven"— "Magnified and sanctified (hallowed) be his name"— "May he establish his kingdom during your life" (Thy kingdom come on earth)— "Blessed, praised and glorified. . . . . be the name of the Holy One" (for thine is the kingdom and the power and the glory)?

Perhaps Levi repeated a portion of the Sabbath morning service; we call it our 91st Psalm:

> "He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty . . . . . He shall cover thee with his pinions, and under his wings shalt thou take refuge . . . . . He shall give his angels charge over thee, to keep thee in all thy ways . . . . . when he calleth upon me I will answer him; I will be with him in trouble: I will deliver him and honor him."

These words are the common heritage of the whole "brotherhood of God"—Levi, the kindly nun, and you and me. "Sirs, we are brethren! Why do ye wrong one to another?"

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* Director of Ecumenical Education for the International Council of Religious Education and Director of the Midwest Region for the World Council of Churches.

Let's try brotherhood!

Must we have minorities?

By Carey McWilliams*

Minority groups in the United States

16,000,000 people fall into the category of "racial minorities," against whom an obvious pattern of discrimination has been been invoked. These include:

13,000,000 American Negroes;

3,500,000 persons of Mexican descent (not a race but regarded as such);

364,000 American Indians;

126,947 persons of Japanese descent;

45,563 Filipinos;

2,405 Hindus;

1,711 Koreans.

THE USE OF THE TERM "minority groups" has, to many people, always seemed inappropriate in a democracy. For example, I am constantly asked: "Why the emphasis, in your talks, on minorities as such? How can there be any distinctly defined *minorities* in a democracy? Aren't we all citizens of a single democracy?" The question is pertinent and proper; but, before attempting to answer it, it would be well to define what is meant by the use of the term itself. Just what constitutes a minority in the modern sense of the term?

What is a minority?

There are sociologists who say that the genesis of minorities is to be found in the conflict between so-called "in-groups" and "out-groups"; between "we" and "they"; between those "who belong" and the "outsiders," the strangers. Actually I do not believe this explanation is satisfactory. There are many instances, in the modern world, where un-like groups have managed to live and to work together without creating a majority-minority situation. Hawaii, Brazil, and the Soviet Union may be taken as cases in point.

It is not the existence of racial or cultural or religious differences that, per se, constitute the problem. America has absorbed millions of immigrants—Irish, Scandinavians, Italians, Slavs, etc.—who, on arrival, were certainly regarded as cultural minorities, but who, today, have lost their minority status. Nor can the majority-minority situation be defined in terms of numerical relationship. There are, for example, areas in the Deep South in which Negroes constitute a clear majority of the population (in the so-called Black Belt, a grouping of contiguous counties in which most of the Negroes are concentrated).

A key to the true definition of a minority may be found in the circumstances that Negroes were not regarded as a minority in this country until well after 1900. As long as Negroes were slaves or thought of as slaves, it was impossible for them to be regarded as a minority. In the modern sense, therefore, a *minority is a group or segment of the population* (without regard to the numerical relationship) *which, although theoretically entitled to full citizenship, with all its responsibilities and privileges, is nevertheless denied this status.* In other words, minorities, as such, cannot exist apart from a pattern of discrimination based on law or custom. The moment we cease discriminating against a particular group, whatever the reasons we urge as the basis of the discrimination (color, culture, or religion), it ceases to be a minority.

* Mr. McWilliams is an eminent author and a prominent lawyer of Los Angeles, California. He has given special study to the legal aspects of race discrimination and has actively assisted in the relocation of Nisei. His books *Prejudice* and *Brothers Under the Skin* deal particularly with the latter problem.

Alexander Alland

Mexicans lend color to life in the Southwest.

Alexander Alland

American Indian children learn the Lord's Prayer.

Alexander Alland

Prejudice against minorities affects most sorely the American Negro of superior type.

In other words, discrimination creates minorities. Assuming that we wanted to discriminate against all persons with red hair, we could easily create a minority of red-headed people. In the years from 1935 to 1940, I saw a minority created in California, that is, the so-called Okie and Arkie minority, made up of old-line Protestant, White, Christian American farmers. Minorities are an anachronism in a democracy; the term should find no justification in our terminology. But until we have removed all group discriminations, the use of the term is justified; for by no other means can we call attention to the existence of the discriminatory pattern itself.

What are minority groups?

Approximate figures for the minority population in the United States are given on the opposite page. To these one would have to add the slightly less than 4,500,000 Jews who form in some respects a "religious minority." These are the groups that still encounter discriminatory practice in our democracy; therefore, these are the minority groups. It should be noted that the overwhelming majority of the persons in these categories are citizens of the United States; that is, they are entitled to full citizenship but they do not enjoy it.

As late as 1940, these various groups showed a high degree of geographical concentration in the United States. Three-fourths of the Negroes were concentrated in the Deep South; 47% of the Indians, 95% of the Japanese, and 62% of all other racial minorities resided in the West; the great bulk of the Spanish-speaking peoples resided in the Southwest, primarily in the states of Texas, Colorado, New Mexico, Arizona, and California; while most of the Jews were to be found concentrated in a number of large urban centers. The foreign-born in general have long been concentrated in large urban centers: 80% of the foreign born in 1940 lived in cities by comparison with 55% of the native-born. Not only were the foreign-born concentrated in cities, but they were concentrated in particular sections of particular cities. This general pattern of geographical distribution made not only for cultural insulation of the minorities from the majority, but it minimized opportunities. The pattern, in short, was one of cultural diversity in isolation.

To some extent, the war has changed this pattern. In 1942 all persons of Japanese descent were removed from the three west coast states. Now that the ban against their return to these states has been lifted, more than 35,000 have been relocated outside the west coast states and it is reasonably safe to assume that, when the relocation program is finally concluded, 50% or more of the Japanese will be living outside the three west coast states, distributed over fairly wide areas in the East and Middle West.

At the same time, thousands of Negroes have left the Deep South: 100,000 to Chicago; 60,000 to Detroit; 25,000 to Harlem; and 250,000 to the west coast. It should also be noted that an estimated 300,000 Negroes in the Deep South have moved from rural to urban communities since the war, a shift almost as important socially as the movement out of the south. Despite this tendency toward dispersal, however, the great bulk of the Negroes still remain in the South, and, even in the Northern and Western cities to which they have migrated, they have been segregated in particular residential districts.

The importance of segregation

The matter of segregation is of the utmost importance in relation to minorities and by "segregation" I mean all types of segregation, residential or spatial, occupational, and so forth. For segregation is the badge of discrimination; in fact, as Dr. Amos Hawley has well pointed out, it would be impossible to maintain the minority status of a group, in our highly mobile society, apart from some measure of segregation. The issue of segregation, furthermore, cuts much deeper than most people realize. We have, for example, a considerable amount of educational segregation even in our institutions of higher learning in America. The "quota" system, restricting the number of students of Jewish or Negro descent, particularly in our professional schools, is, in effect, a form of segregation. And a recent study has clearly shown the extent to which segregation is practiced by most of our functional associations, that is, our bar associations, medical associations, dental associations, and so forth. To see this pattern of segregation clearly, we would also have to spell out, in considerable detail, its far-flung ramifications throughout our society. Much social segregation exists and a large measure of seg-

Harold L. Phillips

The American-Japanese, now scattered throughout the Middle West, are making many new friends.

regation also prevails in our churches and religious institutions. This whole pattern of segregation has, in turn, been carried over into the armed services despite the fact that the armed services have shown a commendable willingness to modify the pattern wherever possible.

Consequences of segregation

It would take a volume to detail the social, economic, psychological, and political consequences of this pattern of segregation and discrimination. It would be belaboring the obvious to point out its consequences in terms of the minorities themselves, as reflected, for example, in deplorable social conditions, bad housing, poor health, educational and cultural disabilities, even political disabilities (as in the case of the Negro in the South and the Indian in the West), and in the psychological concomitants of segregation, such as, the development of distorted and twisted personality types, general resentment, hypersensitivity, and so forth. But the over-all consequences—the consequences to our society in general—are perhaps of even greater moment and significance.

Economic discrimination against minorities has unquestionably resulted in unemployment and underemployment which, in turn, have made for decreased purchasing power. A society that cannot or will not fully and efficiently utilize all available manpower resources is simply not functioning properly; it is operating on two cylinders instead of eight. No one has ever dared estimate how much segregation costs us each year: in underemployment; in the obvious and hidden social costs involved in bad housing, poor health conditions, and inadequate educational training (reflected in juvenile delinquency, dependency, and so forth); in the maintenance, in the South, of dual public institutions; and in many other forms. If, as a nation, we were to spend 50% of these costs in improving the living and working conditions of the minorities, we could not possibly make a more practical investment or a more profitable one.

We have only just begun to realize the manifold and subtle influences that have been exerted on the development of American culture by the relegation of a large section of our population to the limbo of second-rate citizenship. In a recent article in *The New Republic* (October 22nd, 1945), Ralph Ellison has brilliantly demonstrated how American writing, in the period from 1876 to 1940, was impoverished by its curious and persistent failure to regard the Negro or Negro-White relationships as proper subject matter for fictional treatment. If this pattern of discrimination has had baneful psychological consequences for the minorities, it has had no less disastrous consequences, of the same type, for the majority. In fact, I should say that, in this respect, the majority has been more adversely affected than the minority. In fact, as Mr. Ellison has written, "the race issue has been like a stave driven into the American system of values, a stave so deeply imbedded in the American *ethos* as to render America a nation of ethical schizophrenics. Believing truly in democracy on one side of their minds, they act on the other in violation of its most sacred principles; holding that all men are created equal, they treat thirteen million Americans as though they were not." No nation can long escape the dire and irreparable consequences of such a divided spirit; of such a bifurcated tradition; of such a neurotic attitude.

Lastly, the political consequences, in terms of democracy, are of paramount concern to the majority. To deny a class of citizens equal political rights solely on the basis of race or color is to invite political corruption, a low level of governmental efficiency, and the continuance of deplorable social conditions. Where Negroes are not permitted to vote or to hold office there one will find the highest illiteracy rates, the most shocking infant mortality rates, the worst housing, the most inefficient economic practices and the maximum arrogance. The continuance of this pattern of segregation and discrimination imperils democracy itself.

Responsibility of the churches

Responsibility for the continuance of this pattern must be fixed where it properly belongs: on the shoulders and conscience of the dominant majority. In relation to the minorities problem—really a problem of segregation and discrimination—no group in our American democracy has a greater responsibility than the Protestant churches. For in the last analysis, this problem presents a moral issue. It goes to the very heart of our definition and conception of human values. A reformation must take place in the conscience of "the white man" before this problem can be said to be solved.

The Protestant churches should start with a complete disavowal of the principle and practice of segregation. There is no greater or more dangerous fallacy in the field of what we term "race relations" than the notion that this change can be brought about by a long process of "gradualism." This is not to minimize the value and importance of education, but to emphasize that segregation is of the essence of the problem. It is the very fact that Negroes and Whites are kept apart by segregation devises and do not get a chance to know each other, except in a limited number of relationships, that breeds and perpetuates prejudice. True, the attack upon racial prejudice is essentially a matter of education. But racial prejudice is often systematically fostered by the laws of segregation. On the other hand, the laws against discrimination do not seek to outlaw

prejudice as such. Rather, they remove the legal sanctions and prohibit the practice of discrimination imposed upon minority groups because of their race, creed, color or national origin. Wartime experiences show that prejudice tends to disappear with the elimination of discrimination.

Christian educators certainly need to combat "passive segregation" but they should also join with lawyers and social scientists to attack all forms of legal segregation. Granted that a long range educational program is needed—vitally needed—it is still true that Christians cannot condone or sanction any form of segregation based solely on the ground of race. We are all brothers with one God as our Father, and "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Let's try brotherhood!

The farm fellowship work camp

As told to Maeanna Chesterton-Mangle*

by Rev. and Mrs. Daniel Evans†

IT WAS A WEARY LOT that sat around the fire that first evening after the dishes were washed and the table set for breakfast. They had set camp "to rights" in one scant day. The upper floor of a summer home—loaned by the interested owner—had been fixed up for the girls, and a large garage converted into a dormitory for the boys. The firelight flickered against the faces of Negro and White, American Indian and Japanese, Porto Rican, Czecho-Slovakian, Swiss and Canadian; Jewish, Catholic and Protestant, rich and poor. Already these various individuals had come a long way toward becoming a fellowship.

The next morning at eight a farmer's truck would carry them away for six hours of picking beans. Other than this there was no schedule set for camp life. The campers had come determined to make the summer count by working on the nearby farms, earning their way and their play. It all seemed like a dream, but the twenty-eight youngsters and five leaders found themselves camped on a 160 acre private estate surrounding a lake near Guilford, Connecticut. This first evening the group could make out only a tentative work schedule. Volunteers were signed up to get the breakfast while others offered to stay in camp to help with cleaning, cooking and buying. This evening gathering around the fire was the first of the Fellowship Circles with which the group concluded each day throughout the summer.

Farm work is work!

Next morning all were up early and when the farmer's truck arrived one committee was putting the finishing touches to the lunch while others had finished sweeping and dusting. Snatches of the work songs from the night before were sung lustily as the truck rolled along the large clearing in the woods where the beans had to be gathered. After a few brief instructions by the farmer, the boys and girls, and counsellors too, formed a line thirty abreast and started moving slowly across the field, picking as they went. At first they were afraid that they might pull up the vines too, but soon they got used to picking and did it almost automatically.

Two staff members circulated among the group, stimulating conversation so that none would fall behind or feel left out. Voices came across rows of beans, telling where each person came from, why he had come, and what was going to happen after the beans were picked.

The campers came to know the meaning of work, real work in a hot sun, work that taught discipline. It brought home to them what millions of others around the world do daily to sustain mankind. The absense of strain and formality helped the campers to become acquainted, and generated in some of them a sense of composure and confidence which their parents and teachers noticed on their return to the city.

When the boys and girls came back to camp at 2:30 each afternoon, they had the usual field and water sports, work projects, craft classes and Fellowship Councils. Each week a different resource leader was present in camp, often remaining a full week and leading discussions on such topics as Boy-Girl Relations, Jewish and Christian History and Culture, Race Relations and Reconstruction, Facing the Problems of a Community, or Selecting a Life Vocation.

The bean pickers included young people of 3 faiths, 8 denominations, 3 races and 6 nationalities.

*Editor, Committee on Production and Syndication of Religious Education Materials, National Conference of Christians and Jews, New York City.

†Youth Directors, Greater New York Federation of Churches, New York City.

Problems arise and are settled

Occasionally problems arose. It was on the second day of camp that two of the younger boys, possibly to test the "no rule" principle, began to smoke. By the end of the week over half the campers took up smoking—many for the first time. The staff waited. At the Fellowship Circle on Friday, one of the campers brought up the question. The dangers of fire in the lodge and in the surrounding woods, the effect on health, parents' attitudes,—all were discussed freely. Most of the staff kept in the background. The final vote showed that the majority were against smoking. No out-and-out rule was set, but those who had smoked for some time were asked if they could stop without too much difficulty. They thought they could; they would try. Try they did, and successfully, for not one person smoked again that entire summer.

The use of profanity also came up for discussion later. Some of the young people were surprised to discover the others objected to swearing and to off-color stories. But the subject was discussed from a straight-forward approach and felt closer when each had come out with the criticisms that had been hidden before.

Although unexpected problems arose, the problem which the staff had anticipated as being the most serious never materialized. This was in the field of boy-girl relations. After a few days of folk dances, joint work projects and mutually shared experiences, "coupling off" was rare. Although the boys would whistle at the girls in Guilford, and twice girls asked to have special dates with boys in town, there was a sense of mutuality, more like a brother and sister relationship, among the campers.

K P duty is lightened by being shared.

Who goes to this camp?

This was the first Farm Fellowship Work Camp, held in Connecticut under the auspices of the Youth Division of the Greater New York Federation of Churches. It was held in 1943. In 1944 the Camp was rated by the Connecticut Agricultural Extension Service as "one of the best camps in the State," and as a result of the camp's value to the community and to nearby farmers, the governor of the State signed an order providing a 1,000 acre CCC camp, rent free. This was first used in the summer of 1945.

Young people are selected for camp on the basis of their interest and fitness and not on their ability to pay. "From each according to his ability; to each according to his need" has been the camp philosophy. Of the 37 campers who attended the first year, 15 were Jewish, 2 Presbyterian, 1 Methodist, 2 Baptist, 3 Lutheran, 3 Congregational, 2 Episcopalian, 2 Reform, 1 Catholic, and 2 Spanish Evangelicals; 1 Japanese-American, 4 Austrian, 1 Swiss, 4 American Negro, 2 Porto Ricans, 2 Canadians and 4 Stateless. It has been found that different social and economic backgrounds are much less important than other factors. All the campers had a chance to learn from each other and each shared in the work at camp and on the fields. Each had a chance to make his own particular contribution and pay his own way with no handicap or stigma of wealth or poverty hanging over him. As each summer wore on and a few would return earlier to prepare for school, the loss of even the least popular was marked by all the group. The fellowship across all barriers which so often seem impassable, had become a poignant and tangible thing.

What community service do they give?

In addition to farm work the campers give community services which differ each year according to the group capacity. The first year the campers conducted a vacation school for some fifty Guilford children in the village's public school and library. This made for good community relations and increased social experience for the campers. During the second summer the campers suggested that they provide some recreation for the boys and girls who hung around the village drug store with nothing to do. They organized sports for the youngsters on the village green, and two afternoons each week they took them swimming in the Sound, acting as life guards and swimming instructors. In this the whole camp personnel participated from time to time. As a result of the contacts made with homes in the community, some of the campers secured part-time jobs in a tomato canning factory, a local store, the local newspaper office and an electric supply store.

During the summer two teams, representing the different nationalities and faiths among the campers, conducted deputation programs in neighboring churches. On one of these programs four campers presented short talks regarding camp activities. They described their hopes of bringing about better understanding among the youth of different nationalities, faiths, and denominations. These talks were given at the Sunday morning worship service, after which the young people were invited to various homes of the church members for dinner. They returned to the church in the afternoon to participate in a youth meeting, in recreation and in an informal discussion, closing with a picnic supper and Fellowship Circle. The campers did not set forth as experts, but as friends with ideas to share, and as such they were well received. Several times a larger group from the Farm Fellowship conducted the music at the Guilford Congregational Church.

What good did it do?

Coupled with their other activities in the camp and the village, these services widened the outlook and confidence of the campers. They have been challenged to think more about the purposes of the Fellowship, their own relationship to camp, and to consider what part Christianity plays in the vocational, interracial, interfaith and social problems of the day.

The leaders of the Farm Fellowship Work Camp feel that until youth is helped to participate more effectively in the

social, economic, and religious problems, and until camp programs reach into and coordinate with the family, the church and the community, camps are accomplishing but a fraction of the possibilities that this type of camping offers.

At the end of the first summer when all bills had been paid, it was found that there was $95. left in the room and board account. The campers were entitled to divide this money, but instead, they voted $30 to anyone needing help to attend their four day reunion in the city during the Christmas vacation, $20 to buy new athletic equipment for the camp, $20 to send presents to their friends and the farmers for whom the group worked in Guilford. Finally, as a number of the group had come from Europe through the help of the American Friends Service Committee, they voted $25 to be used for Friends' work in Europe. This was a significant decision. As one boy put it: "I don't think we would have voted this way at the beginning of camp."

Let's try brotherhood!

The boy who would not, but did

By Robert Tesdell*

In setting the interdenominational youth emphases for 1945-46 the Committee on the United Christian Youth Movement has called upon all youth groups to face the task of building interracial understanding as a "must" for the crucial days ahead when race tensions threaten to break into open conflict. Additional program and action suggestions are contained in the Emphases Packet available from the Council office at 25c.

LAST SATURDAY I was working with a group of young people who were putting up some new swings on a small sandlot playground in a Negro area on Chicago's near north side. We were participants in an American Friends' Service Committee Weekend Work Camp. Among the spectators who stopped to watch the operation was a young white man who made his disapproval very evident. He had imbibed enough to be in a fighting mood, and approached the group menacingly, shaking his finger in the face of one of the boys, and pouring out a stream of profanity.

"Hey bud, you're in the wrong neighborhood. If you want to do something why don't you help some of the white people that need it instead of working for these blank blacks?"

"We've been working among people of all races, but usually we find that the Negroes have fewer advantages than the others," replied the young man.

"I just got through with a five year stretch in Uncle Sam's Army through North Africa and Italy, and I'm tellin' you we didn't fight this war for the Niggers."

"The way we heard it there were plenty Negro soldiers who fought and gave their lives in this war too."

"You wouldn't be talkin' that way if you'd been in Casablanca and seen those black men walking down the street with white women. How'd you like to have your wife run off with a black man? I oughta knock your block off. You think you're doing something pretty wonderful don't you?"

"No, we're not accomplishing anything very big, but we're trying to help out a little."

The discussion followed this irrational course for five or ten minutes, the young man trying to provoke one of our fellows into coming out to the alley to "fight it out," and the work campers trying to keep their composure while answering his "arguments" with firmness but in good spirit. There was, of course, no hope of accomplishing anything by argument, but the imminent danger of a brawl made it necessary to humor him along until he had calmed down a little.

As the young man continued with all kinds of unrelated remarks it became clear that he was not only suffering from a bad case of blind race prejudice but was down on the world in general. He had become a civilian only a few days before and had evidently been wandering around half drunk, in a lonely state of bitterness and disgust with everything, including himself.

He soon strode over to where we were working and demanded to know who we were. We promptly introduced everyone in the group and shook hands while he muttered his opinions of us and everything we were doing.

In a work camp everyone works, including visitors, so while our new friend continued his tirade we enlisted his help in raising the post that we were setting up to hold one end of the swings. Soon he was working as hard as any of us, and while he still voiced his disapproval I think he was genuinely warmed by the appreciation in the eyes of the little Negro children who crowded around him while he adjusted the first swing to just the right level for the smaller ones.

When we asked our new recruit to go back to the work camp headquarters with us for supper he hardly knew what to say, but decided to go along with us since he didn't have any place else in particular to go. As we walked home he became almost apologetic about the way he had acted, and when we stopped for groceries he insisted on paying the bill.

During the supper preparations he got into conversation with one of the girls. "You think I'm crazy, don't you? You think I'm dead wrong about what I said this afternoon."

"Well . . . I guess if we hadn't thought you were wrong we wouldn't have argued with you. But then you probably think we're wrong too."

"I don't know . . . I'm all mixed up . . . but sometimes I think maybe you're right and I'm wrong."

When the time came to sit down to supper we were all wondering how our friend of the colorful language and cynical outlook would take to our custom of grace before

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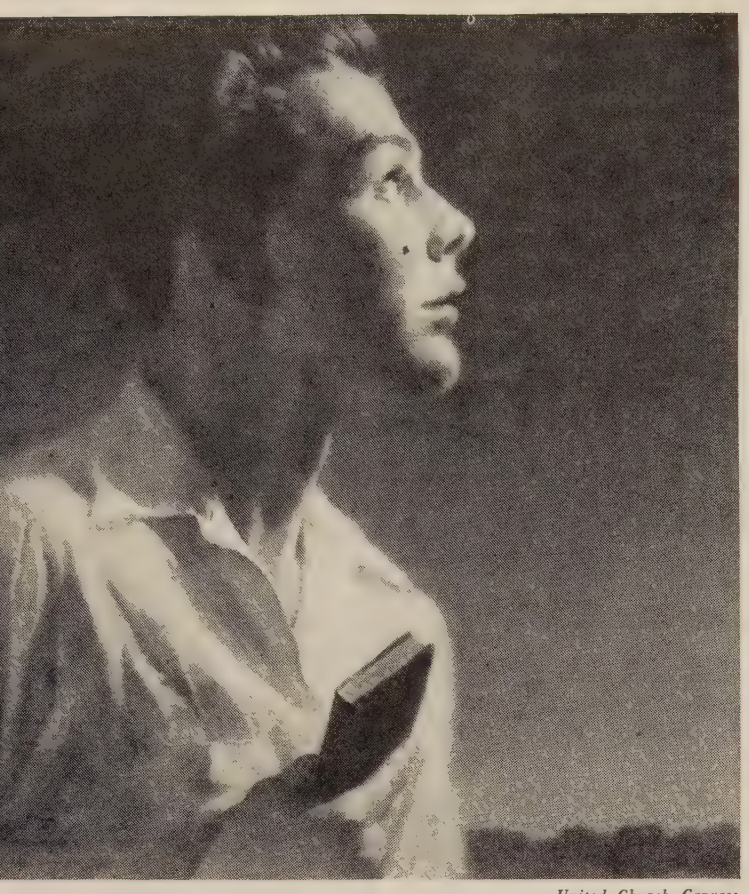


United Church Canvass

What are our young men like? Are they bitter, blindly prejudiced? Or do they see visions of a world of real brotherhood, and work together to bring it about?

meals, but before we had a chance to say anything he announced that he wanted to say grace. No one who was present will soon forget that prayer. It was a simple little poem, probably something he had learned as a child, but the sincerity and reverence with which it was uttered struck home.

When he took his leave after supper our friend declared he was coming back to help us with the project. He had decided that what we were doing was probably all right, and he hoped we were still willing to be friends after all he had said.

This was a striking example of the power of cooperative work and fellowship to change attitudes. Since prejudices are irrational by nature, discussion and argument alone seldom accomplish much, but the language of hard work is something that everyone can understand. It is natural that minority groups should be suspicious and sometimes resentful of "uplift" groups that come in to teach them something or reform them. Even interracial tea parties can have an artificial air of condescension. It it different when young people come in with their sleeves rolled up ready to work side by side with young people of another color to build a recreation hall or clean up the alleys. Acceptance and trust do not come immediately, but over a period of time many work camp groups have been able to win a genuine place for themselves in formerly hostile communities. The language of the saw and the shovel has proved to be a surprisingly effective solvent of prejudices on both sides.

For many years now Christian youth groups have been holding discussions on the problem of race relations, reaching the same general conclusion each time: It is un-Christian to hold prejudice against any person because of the color of his skin or his religion. The trouble has been that the good resolutions seldom went beyond the talking stage. Today as never before young people are finding ways to make their idealism come to life in practical action projects.

In many communities they have joined together in interracial fellowships to face common problems and to work for better understanding. One such group in an Ohio city has been meeting for several years now and has stimulated discussions in other groups by distributing good reading lists on race relations and by writing and producing several plays.

A church youth group in Oklahoma established the practice of holding a joint supper meeting with a Negro group on the first Sunday night of every month, each group sharing in the responsibility for the program. These same young people worked with Negro leaders to improve the recreational opportunities for young people in the Negro area, both by work projects to build equipment and by a campaign to get the city council to establish a park and playground in the area.

In a North Carolina community the young people found it difficult to arouse their elders about the poor housing conditions available to Negroes, so they made color slides of some of the worst houses and showed them at public meetings. A Chicago youth group undertook a similar project on housing conditions, printing thousands of hand bills which were distributed in all of the churches of their denomination in the city.

The aggressive young man who visited our work camp was probably not converted from his race prejudice in the short time he spent with us, but at least he had an experience of being a part of a group where he was accepted and where he had some useful work to do with his hands. In his present condition he is full of emotional tinder that could blaze out in almost any direction. If he finds his sense of "belonging" in a group solidarity built around hate he is probably a ready recruit for some fanatical movement to rid the world of "Niggers," "Jews," "racketeering labor unions," or any one of the "ism's." The story can be a very different one, however, if he finds his place in an interracial group permeated with Christian idealism.

No matter how much we may talk about self-interest and the competitive instinct, every young person wants to feel that he is working unselfishly in a cause bigger than himself, and talk alone will not enlist his loyalty very long. If the average Christian young person who has had the advantages of a good home can find fellowship and a sense of meaningfulness working shoulder to shoulder with young people of other races to help them find the same advantages, he is not a candidate for racial bigotry. The Christian gospel of brotherhood that we talk about in discussion meetings is not merely something that "would be nice if everybody would follow it"; in our day it is a message that desperately needs to be translated into practical action. In a day when group selfishness and mutual suspicion threaten to tear our civilization apart we have the responsibility to demonstrate by our actions the power of Christian cooperation to melt down the barriers that divide.

Let's try brotherhood!

"Fold to thyself thy brother"

By Virgil L. Border*

Through the common bond of music, man may understand his brother. This program, making use of the universal language, is designed especially for youth, but is also of interest to adults.

OPENING SENTENCE: (Solo or choric)
O praise the Lord, all ye nations;
Praise him, all ye people.

VOICE 2: But how shall we praise him?

VOICE 1: We will praise him by doing his will. And by doing his will we must love our neighbors as ourselves!

VOICE 2: Jesus said that. "Thou shalt love thy neighbor as thyself."

VOICE 4: And the great Hebrew prophets said that too!

VOICE 3: Yes, but who are my neighbors?

VOICE 5: *(Strong and exuberant)* They are the Jews, the Catholics, the Protestants!

VOICE 6: *(Continuing)* They are the whites, the Negroes, the Orientals!

VOICE 7: *(Continuing)* They are " . . . your tired, your poor; your huddling masses yearning to breathe free; the wretched refuse of your teeming shores. . . . . the homeless, the tempest-tossed."

VOICE 1: Before we can really love our neighbors, we must understand and appreciate them. We can never uproot the evils of racial and religious hatred until we understand each other.

VOICE *(Offstage)*: Jesus said, "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

VOICE 5: Even these least? . . . . Do you suppose Jesus meant by that the least in numbers? The Negroes? The Jews?

VOICE 4: Well, I know that the Bible says, ". . . . and He hath made of one blood all nations of men for to dwell on all the face of the earth."

VOICE 2: I believe that. But what about this idea of understanding and appreciating our neighbors? Let's go on with that.

VOICE 3: Yes. I'd like to know how we're going to do that.

VOICE 5: Well, I know that our teachers are telling us how important feelings and emotions are. If we had some way of—

VOICE 3: *(Breaking in)* Say! How about music? Lots of feeling in music!

VOICE 1: Now we're coming to what I've had in mind. Music is often called the universal language. I think that's because music is something that helps us understand each other. We can understand other peoples because their particular music expresses their feelings and emotions. And feelings are important! It isn't enough that we learn just the material facts about our neighbors or the contributions they make to our society. We must also appreciate their feelings. For in understanding how people feel we can also understand what they are thinking and what their ideals and motives are. So music not only arouses our emotions, it also expresses the intense feelings of people. People the world over have joys and sorrows, desires and disappointments just as we have. By listening to their music we can discover these feelings and increase our appreciation and understanding. Much of the music we love comes from other peoples, and in it we can sense these feelings. In "Ave Maria" for instance, we hear the soulful plea that comes from the German Catholic heart. The spirituals are the cry of the Negroes in bondage. Our Christmas carols and even the gay folk songs of children in France, Poland, Mexico, Finland, and Russia, all help us appreciate the feelings of these peoples who otherwise might seem strange to us. Let us listen to some of this music. Marion Anderson, the Negro who has won great acclaim for herself and her race, will sing that poignant spiritual, "Go Down Moses." As we listen we will sense the intense feelings of a people in captivity crying for freedom, a people devout and humble, yet fired by a deep religious conviction like that of the Jews in Egyptian bondage.

(Recording, Victor 1799 "Go Down Moses")

VOICE 3: Talk about feeling! I don't know how anybody could miss feeling something in that. You know it helps you understand what they mean when they say we're all of one great race—the human race. It seems to me if we all have the same feelings, we must be pretty much alike way down deep. I don't know how the color of a person's skin, or who his ancestors were, has anything to do with it.

VOICE 1: We have a recording of "Panis Angelicus" or "Heavenly Bread." I am sure it will help us feel a closeness to God as we listen. It is an ancient Latin hymn, written by César Franck, the French composer who used it as part of a mass in the Catholic church.

(Recording, Victor 14312 or Victor 6708 "Panis Angelicus")

VOICE 3: If that's Catholic music, it's all right for me! It certainly made me feel reverent and close to God.

VOICE 2: You know there's another hymn we use over and over again. It's "Faith of Our Fathers." I'm sure most of you don't know that is also a Catholic hymn.

(Sing "Faith of Our Fathers," Tune *St. Catherine)*

VOICE 2: Yes, that was written for the Roman Catholic Church. By changing a few words it became one of Protestantism's favorite hymns. There are many hymns written for the Roman Catholic Church that we Protestants use because they help us express ourselves better.

VOICE 3: We must have something in common if we use the same hymns.

VOICE 1: Yes, we have. We believe in Christ the Saviour of the world. And, together with the Jews, we all have a common spiritual interpretation of the world. God is the Creator of all, and his moral laws must be obeyed by all men. All three faiths believe that man is a spiritual being—not something to be exploited—but that every man is made in the image of God.

VOICE 3: And we all believe in the Fatherhood of God and the brotherhood of man.

(Continued on page 44)

* Associate Director, Central Region, National Conference of Christians and Jews, Inc., St. Louis, Missouri.

Brotherhood in practice

Stories of ministers and other religious education leaders who have found practical ways of overcoming religious and racial barriers

What church schools can do

By Arthur E. Cowley*

A FATHER bought his boy a globe. The little fellow was quite proud of it and learned to locate where his older brother was in the Pacific and his uncle in Alaska. He called it "my world" and kept it in his bedroom. One evening after he had been put to bed his father wanted to locate a place and so slipped into the bedroom quietly. Just as he stood in the doorway with the globe the boy awakened and said, "What are you going to do with my world?" Can't you hear all the children of the world asking this? Scientists and politicians have their answer. As religious educators we have an answer, too. We are going to try and create for them a decent, livable, peaceful world.

What can our church schools do?

First, we can encourage by careful study appreciation of other faiths and races. Recently I myself conducted a series of discussions on "A Comparison Between Catholic and Protestant Beliefs and Practices." You would be surprised how popular it was.

We need to remind our people how much Christianity owes to the Jew. Our leader was a Jew, the Apostles were, Paul was. Most of our Scriptures came from them and the early church was patterned after the synagogue. Carl Ewald has a wonderful book, "My Little Son." It tells how a boy came home boasting because he and others had beaten up a Jewish lad. The father sat down with him and told the stories of Abraham, Joseph, and Daniel. The little fellow was surprised to learn they were Jews and wanted to put things right. For hours father and son tramped the streets in vain to find the Jewish boy and apologise. As he lay in bed that night his mother said that he seemed restless and feverish. His father replied, "He's all right. I've just been inoculating him against the meanest disease in the world!"

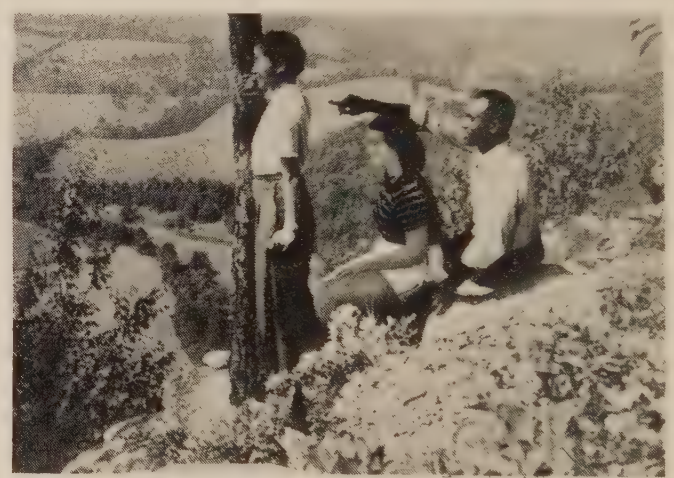
Our Jewish friends need to remember that Christianity made the message of Judaism world-wide. The Protestant needs to recognize the contribution the Roman Catholic Church has made. It kept the light of learning burning during the Middle Ages. The Catholic should recognize the contribution of Protestantism, how the Reformation, as many of their own historians say, helped to cleanse the church. Democracy owes much to the Protestant Church.

Second. In our church school program we need to find and share in all areas where we can cooperate in overcoming prejudice. Sometimes I think the only real isolationist groups left are the religious organizations.

Third. We can help men to see that an attack on any religion is an attack upon us all! I often think of Joseph and Mary and the baby Jesus running from King Herod as the first Christian-Jewish refugees! The strategy of evil is always to divide and conquer.

Fourth. We can do many practical things:

Invite a young Jewish leader into your Sunday school or young people's group. Here in Cincinnati the Hebrew Union Seminary sends out young men. They do a splendid job in explaining and interpreting the Jewish ceremonies. Almost every community could find some Rabbi or Jewish leader to do this.



American Friends Service Committee

We can send our young people to interracial camps.

We can take our young people to attend a Jewish service some Friday or Saturday. Everybody will enjoy it. The Rabbi is usually quite glad to explain the ritual.

Groups of Jewish young people may be invited as special guests at a social gathering.

In our camp program we can emphasize interdenominational and interracial groups. My own young people attend not only our assembly but also the camp of the Ohio Council of Churches, which is interdenominational and interracial.

These things are not just a matter of theory, they have been done by church schools. All of us can do at least one or two of them. We can't solve problems of peace in a world darkened by prejudice. Over their famous labora-

* Minister of the Walnut Hills Baptist Church, Cincinnati, Ohio.

tory Madame Curie and her husband had these words, "There is nothing to be feared, only understood." We who work with children know that the world moves forward on the feet of little children. The Nazis captured youth. We too can capture youth for Christ and the building of a Christian world, if each one of us, wherever we work, will major on the problem of bettering human relations.

Georgia peachtrees bear fruit

By Robert W. Burns*

WHEN Peachtree Church was dedicated in 1928, a "Declaration of Principles and Ideals" was issued in which this statement was made, "No unkind word will ever be said here of anybody's race or religion. No uncharitable judgment will ever be passed upon any fellow human being." Through the years we have held before ministers and members alike this goal, with frequent reprintings of the full original Declaration on the front of the Calendar, in booklets for general distribution, in discussions of many kinds, and in sermons. The general impression I have through the fifteen years I have served this church is that we have achieved this goal so far as public utterance is concerned and in private have lifted the level beyond what is usual.

On the other side of Peachtree Road at the intersection of Spring Street stands the Temple of the Hebrew Benevolent Congregation where Dr. David Marx has been the rabbi for fifty years, celebrating his golden jubilee last September. He spoke at the dedication of our church. I was invited to participate in the official opening of the Temple. Many cordial ties of warm personal friendships unite our two congregations.

When the altar in our sanctuary was planned, a six-pointed star made of marble brought from Palestine, was cut into the base as a recognized symbol of that ancient faith. Each year I take the graduating class from the primary department and explain to them the meaning of that star. I remind them that Jesus Christ was a Jew, that all of the apostles were Jews, that twenty-five of the twenty-seven books of the New Testament were written by Jews and that thousands of Jews were saints and martyrs in the early church.

In the fall of 1938 Rabbi Marx taught at our church for two weeks in the evenings a class in the Old Testament as a part of the regular teacher training program of our congregation. When I pressed upon him the importance of his doing this, he readily agreed with this added reply, "You know the only way we Jews can be safe is to help all you Christians to be *good* Christians." The invitation to Dr. Marx was given with the official approval of the Board of Elders and Deacons, the Church School Council and the Woman's Council.

A few years ago, the beautiful new Roman Catholic Church of Christ the King was erected farther out Peachtree Road. On that occasion we sent the largest basket I could find filled with blood-red roses as a tribute to the important victory being celebrated.

Through the years I have had some beautiful experiences with our Roman Catholic brothers and sisters. At one time in Maryville, Missouri, all of our family were sick in the hospital at the same time. Our oldest child was desperately ill. I cherish the kindness of the Mother Superior of the Catholic hospital who stood beside my bed to comfort me, "We are having continuous prayer for all of you until you all are well." I have gone out of my way to tell of that incident to hundreds of groups, encouraging also Protestants to pray for Roman Catholics, as they prayed for me. Many of us have had similar experiences. We can add much to the interfaith movement as we make such incidents known to many people.

Jews don't control Syracuse

THE REV. JOHN H. BLACKLIDGE, pastor of the Geddes Congregational Church of Syracuse, New York, had so many people coming to him and saying, "The Jews control Syracuse," that he decided to find out whether this was true. His investigations, obtained with the collaboration of a local lawyer, proved that the reverse was true in at least four important fields:

Among a total of 648 attorneys in the city, he found that 535 were Gentile, and 113 Jewish.

Of doctors, out of the total number of 349, only 40 were Jews, and 309 were Gentiles. Likewise, of 137 dentists, 120 were Gentiles, and 17 Jews.

When he attempted to study business men, Mr. Blacklidge divided the problem into two parts, first to find out who owned the properties, and second, who ran the businesses therein. The first problem was quite simple, and he learned that by far the vast majority of property in the concentrated business section of the city was owned by Gentiles. When he attempted to discover who owned and ran the businesses, it was more difficult to get the facts. Who owns a business, the officers and directors, or the stockholders? The officers and directors have the control and management of a business but they are elected by stockholders who are legally the owners. Since it was impossible to get information about every stockholder, he investigated five leading department stores respecting their officers. For four of these he found no Jewish executives in the corporation. The fifth was one in a national chain of stores which is to a great extent Jewish controlled, but none of the local officers was Jewish.

Regarding the number of Jewish directors and officers who are associated with the banks and savings institutions in the City of Syracuse, he found that of the 146 directors of the nine institutions, only three were Jewish, and of the 102 officers, none was Jewish.

Mr. Blacklidge writes, "People in my church have been most astonished by these straight-from-the-shoulder facts. A similar study in other communities might be of great help in combating misconceptions of the same kind. The facts can be used to a great advantage in small study groups. National figures have been given, but they are not as effective in meeting local prejudice as figures from one's own home town."

* Minister, Peachtree Christian Church, Atlanta, Georgia.

We find our Jewish friends

By Clarence F. Avey*

TWO SUMMERS AGO the Junior group in our interchurch vacation school had an exciting adventure in Jewish-Christian friendship. While the Jewish community in our town is not large, and racial and religious tensions are not acute, nevertheless the idea of a project which would help us to know our neighbors of another faith appealed to the prospective teachers. It proved to be one of exceptional interest and unique results.

We learn about the Jewish religion

The teaching period each day sought to give the children a background for understanding the customs and habits of the Jewish people within our community. The children followed eagerly the story of children in a cosmopolitan school room, as told by Florence Crannell Means in her *Children of the Promise.* The teacher's guide on *Jewish Christian Relationships,* written by Edna M. Baxter, contains a wealth of materials for teaching and worship. We also supplemented these with several books from the Bloch Publishing Company, "The Jewish Book Concern," New York City.

The children were fascinated by strange words like "mezuzah," "Torah," "talith," "phylactery," "Succoth," "Hanukah," "Yom Kipper," and many others. Each word was invested with meaning by the teachers, and where possible, comparisons were made between these and Christian observances. The Jew's observance of his holy day, the Sabbath, was discussed and compared with the Christian's weekly religious holiday.

A feature of each day's teaching was the memory work period. In the course of ten days the children mastered the hymn, "The God of Abraham Praise," with its characteristic Hebrew words and melody. Two typical Psalms which breathe the spirit of ancient Hebrew religion and life were memorized also.

An interesting event one morning was afforded by the visit of a Jewish boy, lately come to this country as a refugee from European persecution. The lad was known to the other children from association in school, and they were anxious to hear his story. The device used by the Junior principal to get Richard's life history and his reactions to his new home was that of the "radio interview." Using the technique familiar in introducing celebrities over the air, the children "listened in" while the teacher drew forth from the boy many interesting facts about his previous life in Europe, the reasons why he had come with his family to America, and best of all, an enthusiastic testimony of his appreciation for the privileges of free America.

The handwork was closely correlated with the subject matter of the teaching period. A handsome notebook was made by each child, the cover bearing the familiar Jewish symbol, the Star of David. Scrolls, in imitation of the Scrolls of the Law, the most precious treasure of every synagogue, were put together by the children. The interest of a local toy manufacturer was enlisted, and he contributed the parts, odds and ends of wooden toys which fitted together to make a remarkably fine scroll. The children took shelf paper to represent the parchment of a real scroll and printed upon it significant passages from the Hebrew scriptures. After much sandpapering and polishing, the children finished the scrolls in natural wood or painted them in bright colors to imitate the decorations of the scrolls often seen in the synagogues. Still another handwork project was the creation of a poster of the Statue of Liberty containing some of the verses engraved on it, written by the famous Jewish poetess, Emma Lazarus.

We visit a synagogue

By far the most exciting experience of the two weeks was our visit to the synagogue. We made arrangements with the local rabbi, who was at the door to greet us when we appeared. Before going into the worship room the boys received a bit of education in Jewish customs when they were told that reverence there required keeping their hats on, instead of taking them off as required at their own place of worship. Boys who had forgotten their head covering were given little black caps.

The children were seated in the synagogue pews while

*Pastor, Starrett Memorial Methodist Church, Athol, Massachusetts.

Alexander Alland in THE SPRINGFIELD PLAN

It happens in Springfield, Massachusetts, every Christmas. In the Washington Elementary School about one-third of the pupils are Jewish so the principal, Miss Bowker, has devised a play whereby all three-thirds of the students can enjoy the season of Christmas. A two-way festival of lights is given in pageant form: One, honoring the Christmas star, gives the scene of the Christ Child in the manger; the other observes the Hanukah by a scene set around the Jewish candle, the Menorah. Rabbis, priests and ministers have cooperated and every mother matches her child's enthusiasm in making costumes, rehearsing scenes and in general fostering a spirit of understanding of each other's mode of worship. On one such occasion a teacher made the memorable remark: "You don't have to teach tolerance to children. All you have to do is keep them the way they are."

the rabbi gave a review of Hebrew history, and explained the symbolism of the place. Children of his Hebrew school chanted prayers for the visitors. It was a solemn and impressive moment when the rabbi reverently approached the Ark, removed the Scroll of the Law, and carried it to the pulpit. Having opened the Torah, the children were allowed to file by and see the Hebrew characters of Books of the Law.

Then the Gentile children stood, and led by one of their own number, repeated the Psalms that they had memorized. Tears stood in the eyes of the rabbi, for he also had only recently come to the New World to escape the tyranny of the Old. "I do not have words to express my feelings," he declared. "You do not know what it means to me to see your Christian children learning about our Jewish customs and religious convictions."

Following the synagogue session, at the invitation of our boys and girls, the whole company of Jews and Christians trooped up the street to the Methodist Church. There the rabbi and the Jewish children were told of our lesson courses, shown examples of our handwork, and we sang for them our memory hymn, "The God of Abraham Praise."

We remember what we learned

At the closing evening of the school a discerning mother whose son had participated in our adventure in friendly relations, said to one of the leaders: "This project is extremely timely, for I heard a soldier on furlough say recently, 'We are now doing a job on the Japs; when we get home we'll do one on the Jews.'" Several weeks after the school had closed a Junior-age girl said to her mother, "Mother, I wish I were a Jew!" She had been deeply impressed by our experiment in Jewish-Christian good will, and had learned to appreciate and understand the faith and way of life of another people. It will be difficult, indeed, ever to arouse in her an attitude of prejudice based on race or religion.

Nor did our association with Jewish friends end with the summer Sunday school, as the children love to call it. In the autumn, at the time of the Succoth festival, our boys and girls were again the guests of the Jewish children. This time their mothers cooperated and the children sat together in the succah, the out-of-doors booth, and had a party together eating cake and other refreshments. This additional fellowship served to make more permanent the lessons of the previous summer, and to seal the bonds of friendship that had been established.

Arnold Engle, in One God

It is an important day when a Jewish boy becomes a Bar Mitzvah, or Son of the commandment. At the synagogue he is allowed to read from the Sidrah, and his friends may form a guard of honor for the Torah.

Then the school tried it too

By Mildred Moody Eakin*

"MY SISTER said last night she wished she could make cards that she could send to her friends," Morris remarked one day. Morris was the lone Jewish child enrolled with forty-odd Protestant fourth-graders in the Madison, New Jersey, week-day church school. He was making a Hanukah worship-screen to be used in his home, while the other children made Christmas screens. His sister Judith, in seventh-grade at public school, was making Christmas cards along with the other boys and girls of her group. Seemingly it hadn't occurred to her teacher or fellow-pupils that this activity couldn't have the same interest or meaning for Judith as for the others, since her family didn't observe Christmas.

In church school the Christmas project had a special end in view. Many of the children, it had been discovered, showed effects of unsatisfactory home adjustment. The leaders wanted them to gain more of a sense of security by becoming more important in the family fellowship. So the group was working out a program and materials for a family Christmas service, to be led by each child in his home.

What was Morris to do? How could the experience have for him the satisfaction that comes from real adaptation to need and from completeness? Hanukah, the joyous Jewish "Feast of Lights" which comes near Christmas time, seemed to provide the answer. Morris told the group about it, gave a demonstration of the ceremony. From then on there was no doubt in anybody's mind as to what he should do—no doubt but much interest, much cooperative work back and forth. Morris learned about the meaning of Christmas as the other children learned of Hanukah.

Then, in the midst of the group work, came the remark about Judith.

"Why doesn't she make Hanukah cards like you're making a Hanukah screen?" a child working near Morris asked.

* Madison, New Jersey.

Morris shrugged his shoulders.

"Maybe her teacher doesn't know about Hanukah," Morris told us. "We could tell her." This from another child.

And that was how it happened that a fourth-grade committee interviewed the seventh-grade teacher one day after school. Judith wants to make Hanukah cards. Can't she?" Thus the question was put by one of the committee after Morris had shown his Hanukah screen and explained about the festival. And the teacher said, "Why, of course she can."

Apparently the children had done a good job of selling their idea. Before the season passed the idea had spread to other grades. In one of the public-school buildings the annual Christmas celebration for the whole school became a Christmas-Hanukah celebration. At Easter time the next spring Jewish children in some of the grades made Passover cards and explained *seder* to their classmates. The following autumn brought a similar incorporation of Succoth, with the making of *succah* booths, into the Thanksgiving observance. It seemed that church-school influence to some degree was penetrating the public-schools—an influence against the thoughtless ignoring of minority-group interests and contributions, against the common feeling that the strange must be sinister, an influence toward the building of a more united and more enlightened America.

Negro children visit rural church homes

LAST SUMMER quite a number of people in Illinois had a brand new experience in human relations. Thirty-five Negro boys and girls from Chicago, most of whom had never been in the country, spent vacations with church families in six rural communities in Illinois. No Negroes had ever lived in these communities and some of the local children had never seen a Negro. Many country people, isolated from minority problems, thus became aware, perhaps for the first time, of America's number one social problem. The white families, under the leadership of their ministers, had invited the Negro boys and girls from Chicago to spend vacations in their town and farm homes.

The Illinois project, sponsored by the Committee on Social Education and Action of the Synod of Illinois and the Committee on Management of Grace Church Center in Chicago, was patterned on a similar program started in 1944 in Vermont by Rev. A. Ritchie Low. Under Mr. Low's guidance, rural church families in Vermont had invited children from the Abyssian Baptist Church in New York to visit in their homes. The results were so pleasant that more children were invited the second summer and similar plans have been undertaken in Connecticut and elsewhere. In Illinois, the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church employed the Rev. Nevin Kendall to conduct the program. The churches in the Presbytery of Chicago contributed money for the train fares.

Mr. Kendall visited Christian homes in the Negro community of Chicago, selected children between the ages of eight and thirteen, and made all the necessary arrangements with the parents. He then took each group by train

Chicago Sun

The children took their new friends to Sunday school.

to the community where they were going to enjoy Christian hospitality and brought them back after their visits. The local pastor was in charge of the children during the visit.

Everyone had a wonderful time. The weeks were packed with activity. In some communities the visitors attended the daily vacation Bible school along with the local boys and girls, and everywhere they were guests at many picnics and parties. On Sunday everyone went to Sunday school and church. With obvious pride local children introduced their new friends to the Sunday school teachers. The children played and worked together, fed the chickens, gathered eggs, fetched the cows, and went swimming in the "ole swimmin' hole." Before the visits were over the youngsters thought of themselves simply as city children having a wonderful time in the country, and the families thought of themselves as rural folk entertaining city children—who hap-

(Continued on page 44)

John DeBaise in PM

In Vermont the children from New York shared in a twilight prayer meeting on the hillside.

Let's try brotherhood!

Brotherhood across economic lines

By J. Burt Bouwman*

"Some bridges have been thrown across the chasms that separate our cultural groups. But they are only narrow foot-bridges and few there be who cross them. What we need are wide highways across which men and women of all races and groups can pass freely in their worship, their social life, their business."

EVERY EDUCATOR and Christian worker runs across countless evidences of social tensions and patterns of prejudice. Probably the most serious of these is that of race, between white and black. Then there are the tensions between the dominant cultural groups and minority groups—such as Gentile versus Jew, or white versus Japanese. Within the last three months we have seen the tensions between labor and management flare up and threaten all of post-war industry. In talking with farmers or some city people we soon become aware of the growing distrust and jealousy between the rural and urban groups. Many a service man has a deep feeling against civilians who he feels have been getting rich while he suffered hardship at $50.00 a month. We constantly run across evidences of the antagonism on the part of privates and petty officers toward commissioned officers.

How prejudices start

Prejudices can be either the cause or the result of a genuine conflict of interest in immediate situations, and result in deep seated but irrational attitudes that are difficult to overcome. For example, a Negro and a white man may be competing for the same job. If the Negro gets the job the white man will more than likely develop or deepen an attitude of prejudice toward all Negroes. If the white man gets the job the Negro is almost certain to conclude that the Negro doesn't have a fair chance. Frequently people carry life-long prejudices because of a single unhappy experience with a member of a minority group. It is a mark of the ignorant person that he generalizes too quickly.

Whatever the reasons for their origin, however, in free and Christian America we cannot permit the development of these social tensions. They are extremely dangerous to the health of our society and the future peace of the world. In a complex civilization such as ours, where everything which disturbs human relations takes on a world-wide significance, they mean disaster unless we can effectively counteract them. We must discover and set in motion processes that will break these patterns of prejudice.

Of course the church has proclaimed its gospel of brotherhood for many years. Some bridges have been thrown across the chasms that separate our cultural groups. But they are only narrow foot-bridges and few there be who cross them. What we need are wide highways across which men and women of all races and groups can pass freely in their worship, their social life, their business.

What kind of adult education?

Why hasn't the church succeeded more largely in changing these attitudes among its own members? We believe the reason lies largely in their method of adult education. There has been the preaching of brotherhood from the pulpit, the teaching of brotherhood by Sunday school teachers and missionary leaders, but little of all this seems actually to change the ideas and attitudes of church people. They go their way accepting patterns of prejudice prevalent in home and community. Something more than preaching and formal teaching seems to be required.

The experience of the Prophet Ezekiel suggests an answer. He was sent to prophecy to the exiles but before he began to speak he went to them and sat where they sat, listened to their talk, and "was astonished." Here is a suggestion for the church. The church must set up activities where members of various groups about whom we have our prejudices meet face to face, and get acquainted; where members of one cultural or occupational group see the problems, the hopes and fears of another group; where there is ample opportunity to ask questions, and to give answers; where we find the warm qualities of the members of another group which we had mistrusted, and where we find that the members of a group with whom we had never had any contact cherish hopes and fears like our own.

How Goodwill Conferences are organized

Goodwill Conferences promoted by the Michigan Council of Churches were started with these objectives in mind. Conferences are held in camps easily accessible to one or more cities, and to rural areas. The conferences open with a dinner Friday evening and close Sunday afternoon. From twelve to fourteen hours are spent in discussion sessions led by a trained leader from a university or college of the state.

The number of these conferences has increased as follows: one in 1942, eight in 1943, twelve in 1944, and fifteen in 1945. The fifteen conferences held this year included 660 registered delegates and many others who came for short periods, and who did not register. The average attendance at the conferences of 1945 was 44 and in 1944 was 37. The distribution of the 660 registrants among the various groups was as follows: Farmers 94, Labor 49, Education 122, Business and Industry 49, Social Workers 92, Church 131, Miscellaneous 123.

While these Goodwill Conferences are promoted by the Michigan Council of Churches there has been excellent cooperation from a number of other agencies in the state who

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send endorsements of the Conferences to their local officials. These agencies are: American Association of University Women; Congress of Parents and Teachers; Extension Department, University of Michigan; Extension Division, Michigan State College; Fellowship of Reconciliation; Michigan C.I.O. Council; Michigan Department of Public Instruction; Michigan Farm Bureau; Michigan Library Association; Michigan Migrant Committee; Michigan State Grange.

The key person in promotion is the Conference Chairman. He is carefully selected by the State Council office or local Council of Churches early in the year and given full instructions as to procedure. He is aided in securing local chairmen, one in each major community in the area. Names of prospects are passed down to area chairmen, and then to local chairmen. Local Councils of Churches and other agencies select delegates to the conferences, and send in their names. Programs and all necessary information are sent to all prospects. Much personal work is done to secure registrations for the conferences. State Council staff members keep in close touch with area Chairmen who in turn keep in touch with local chairmen and help them set up meetings of local committees, which become channels of promotion.

The Area Chairman also acts as the Chairman of the Conference, and works closely with the discussion leader who has been selected by the State Office. Camp arrangements and the costs vary considerably. The total cost for the weekend averages about $6.00 for each person.

The program of the conference

The first session following the Friday dinner is opened with introductions, each person stating certain pertinent facts about himself, and mentioning some chief interests for discussion. All of this is under the direction of the discussion leader. A steering committee then meets to reorganize the topics and to set the time when they are to be discussed. On Saturday morning one of the topics is briefly analyzed by the discussion leader and is followed by two hours of discussion. Successive sessions are held Saturday afternoon and evening, and Sunday morning, with a closing session Sunday afternoon. The earlier sessions stress the social tensions while the latter sessions emphasize what may be done to establish justice and brotherhood by church, school and other agencies.

No attempt is made to arrive at final conclusions, but summaries are given after each session either by a recorder or the leader. In many cases rather complete reports have been prepared and sent to all registrants, but this year a composite report is being written using reports from all fifteen conferences as resource material.

What happens later

There are three levels or types of outcome that may well be mentioned. The first is the way in which the individual receives new ideas, and breaks his patterns of prejudice. If these conferences did nothing more than to change basic attitudes of the people present they would be justified as a successful venture in adult education. In the closing session, which is often conducted as a testimonial meeting, there are frequent statements such as, "I came here hating the C.I.O. and mistrusting everyone connected with it. However, I can now see their problem and understand what they are struggling for."

A second level is the plans made to bring the message and the method before one's own group—church, luncheon club, professional group, or labor union. After one conference a Kiwanis Club President invited a Negro attorney to speak to his luncheon club, and that in a community where by common agreement no Negro can live. A group of colored and white teachers, under the leadership of a director of adult education who acted as a recorder at a conference, met several times and dramatized the grievances of the colored race and arranged a recording, "A Study in Black and White" which has now been played before several thousand people. A member of a men's brotherhood who attended a conference reported his experience at a regular meeting, and started a discussion which continued until so late at night they decided it should be continued at another session. A farmer who lived near the scene of a conference and who came to every session reported that after his first conference he had introduced the discussion method in an adult class he was teaching in a rural church. A librarian, a Negro attorney, and a labor leader reported on the conference to the ministerial association of their community and urged the formation of a Council of Churches in that city. This has since been done. Many such instances could be cited. In many cases the Interracial Clinics promoted in 1945 by the State Council of Churches received prompt and effective support from men and women who had been in the Goodwill Conferences.

A third outcome is the definite Goodwill Conference held on the local level for either a Sunday afternoon and evening or for a single evening session. In one city an entire series was carried out running through several months. The group included representatives of all the interests mentioned above. In several cases single conferences have been held using personnel trained at the area Goodwill Conferences. The Michigan Council of Churches is making plans to have such conferences promoted in many communities over the state.

An important democratic technique

Free expression of convictions and ideas is essential if we are to release constructive forces to rebuild our world. It is far better to have men express their bitterness, even toward others who are present, than to harbor bitterness and let it become intense while expression is thwarted. Among friends and under good leadership men can "get things off their chest" and then together seek for constructive answers. We believe the Goodwill Conference technique is essential to democracy. It is creative, because in the give and take between members of a group who have widely divergent ideas and interests, new viewpoints emerge. In truth we shall not have democracy in our land until we can spread this process. Nor can the Church do its task of building attitudes and practices of Christian brotherhood until it can use a method of adult education which will embody these basic methods.

"I was sick and ye visited me"

RECENTLY a member of the Urban League addressed a group of women of the American Jewish Congress in Newark. In his talk he mentioned the desperate need for nurses in some of the local hospitals. As a result, forty of these women are giving one day a week to fill odd jobs at a Negro hospital.

She's so meek I want to shake her

By Donald M. Maynard*

This is the fourth in a series of articles on psychology. As in the case presented last month, the type of personality described here may be found in some people of all ages, from small children to old people. The basic difficulties and methods of solution are the same for all ages.

YOU WILL REMEMBER that Jim, the intermediate boy we considered last month, craved so much attention that he became overly aggressive and a thoroughly disrupting element in the church school class. Mary, the plain and rather unattractive girl of ten we are to consider today, is quite the opposite of Jim. Instead of craving attention, she seems to shun it. She is as quiet as a mouse in class; never speaks unless spoken to and when she answers a question, is embarrassed and talks so we can scarcely hear her. Other members of the class more or less ignore her; we, too, tend to forget that she is in class.

Unfortunately, it is not likely that we feel towards Mary as the title of this article indicates; it would be better if we did. Hiltner, you recall in the first article in this series, referred to two studies that reveal that most teachers think of the Jims as "bad" and the Marys as "good" children. Jim is bad because he causes trouble; Mary is good because she doesn't. And yet Mary needs wise guidance even more than Jim. So it's a good thing if her meekness so irritates us that we try to understand her and to help her overcome her excessive shyness.

She withdraws rather than fights

Basically, Mary's problem is the same as Jim's. She wants love, security, recognition and a feeling that she is significant. Somewhere along the line these desires have been thwarted. Jim responded to his thwarting by becoming aggressive and by demanding attention. Mary's response is quite different. She becomes quiet and submissive. By avoiding situations in which she must compete with others, she is saved from humiliating experiences. By being meek, she gets a certain type of approval. She finds, however, that it is in day-dreaming that she gets her greatest satisfaction, because it is in it that she can achieve that which is denied her in her everyday world. She imagines herself to be beautiful, popular and wise. It is so much easier to achieve in a dream world than in the real world that soon she resents any attempt to make her face reality.

A certain amount of day-dreaming is not only normal but desirable. It may spur one on to greater achievements. But in the case of Mary, *it takes the place of real achievement.* Her satisfactions are limited to the dream world. Unless checked, she may develop delusions of grandeur and have a mental breakdown. That's one reason why her case is more serious than that of Jim's.

Sometimes, underlying attitudes of meekness and humility, there are smouldering feelings of resentment towards those whom one considers to be responsible for the thwarting of desires. If this is true of Mary, she may hate her parents and brothers and sisters. This hate, however, also causes her a sense of guilt. She becomes completely fustrated. She begins to feel sorry for herself, a feeling which, if unchecked, may develop into a delusion that she is being persecuted. Again, we will have a serious mental problem on our hands.

Let's not jump to the conclusion, however, that every child who is shy is headed for a mental breakdown. In fact, there is some indication that children of superior intelligence are more likely to be shy than those of inferior mental ability. Individual differences in temperament are also a factor in determining one's behavior. Nevertheless, we want to help children in our classes overcome excessive timidity.

Reasons for shyness

The first step in helping Mary, or any child or adult, overcome her shyness is to find out what it is that is causing her to adjust to life by withdrawing from reality. It may be because of one or more of the following reasons:

1. Because of unfortunate comparisons with brothers or sisters. Perhaps her parents never let her forget that brother Joe is smarter than she and sister Susan more attractive. Thoughtless adults praise them in her presence without giving her any recognition whatsoever.

2. Because parents and teachers expect more of her than she can accomplish. For example, her teacher says, "Oh, you're Joe's sister. He made a fine record here and we know we can expect you to do just as well." Mary knows she can't do as well, and thus feels defeated from the very beginning.

3. Because parents tend to ridicule her opinions and to crush any aggressive tendencies that may appear. Severe physical punishment, also, frequently causes a child to withdraw into a dream world.

4. Because she thinks she is plain and unattractive, and does not have any skills that appeal to those of her own age.

5. Because she is in a grade at school that is either too difficult or too easy. Proper grade placement may bring about a marked change in her personality.

What can we do?

If Mary is to be helped, her parents must be made aware of what it is that is causing her to withdraw into a dream world. Perhaps you can help them see the importance of giving her more affection and understanding. They may not realize that their thoughtless remarks about her "snub nose" or "stringy hair" have cause her acute suffering. Encourage them to refrain from comparing her with others, and to give her approval whenever she shows aggressiveness. Stress the importance of Mary's having normal social contacts with boys and girls, even though this may mean having youngsters frequently in the home. Warn them against over-protecting her. Help them discover some of her abilities that should be developed. Let them guard against criticising her for her shyness, but at the same time encourage her in every way to live an active life.

Many of the above suggestions are pertinent for you as Mary's teacher. Give her your love and affection, but don't put a premium on her so-called "goodness." Plan

(Continued on page 23)

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Continuity Bible pictures

Two stimulating articles on their limitations and values

The fact that continuity Bible pictures have reached a circulation of four or five million in their brief history warrants the thorough discussion of this new development in Christian educational materials given in recent issues of the JOURNAL. *In October the facts about the several series were presented. In November the problems of producing such pictures were discussed by an artist and an educational leader. In this issue Dr. Acheson, who conducted a study of this matter as chairman of a committee of the Children's Work Advisory Section of the Council, deals with their limitations. And Miss Diener, who has given several years of thoughtful work to editing such series, sets forth their values. The Editors trust that the readers have found these articles as informing and interesting as they have. Next month they expect to have a concluding article giving a brief analysis and summing up.*

Their limitations

By Edna L. Acheson*

THREE QUESTIONS are essential as one considers the limitations of the continuity Bible pictures:

1. What knowledge of the content and point of view about the Bible do religious educators feel that children and youth need in order to live the good life?

2. Do Bible continuity pictures offer a satisfactory way to get this knowledge and point of view?

3. Under what conditions does any material whether biblical or otherwise become functionally vital to children?

Many educators say that though the masses of people cannot and will not read the Bible they will read a Bible continuity picture. This is probably true though no one has determined how much one retains when he reads strip pictures. Let us suppose that many who do not read the Bible will not only read the continuity pictures but that they will also remember what they read. Have pictures as produced or planned met the essential need of the modern person for understanding the Bible?

From the point of view of the writer of this article, the materials produced to date do not present the Bible in such a way that the young person will have the necessary basis for building a permanent attitude of worth toward it. This is not due to the form of the pictures, though the form of some perplexes one. Many people have felt that some pictures are cheap and vulgar in form and belittling to the Bible. It is true that the inferior paper, the garish coloring, and the whole ensemble with its similarity to the daily comic strips and the comic books are unattractive to adults though they may not be so to youth. It is also true, however, that the dignified pastels or the top grade art work and reproductions good enough to do justice to the Bible, which other publishers have attempted, may fail because it is the content of the pictures and not the form which is important.

This failure in content is due to the fact that all producers of these pictures present the Bible-as-it-is without interpretation. One editor expresses this point of view as follows:

> "This series does not interpret the Bible. It is just what the subtitle says—a picture version of the Bible. It is a translation into visual impression. All interpretation is left to the local church just the same as if you were teaching from the written words. (The pictures) are planned and supervised with the sole intention of giving children exactly the same ideas they would get if they read the Bible with interested, open, fascinated minds."

While not all editors state this view so definitely, their materials either conform to this pattern or depart from it only incidentally and not in the directions advocated in this article.

It is just at this point that the writer takes issue. The Bible continuity pictures are planned for use in junior (fifth and sixth) grades and in junior high departments. Before high school every child needs a portrayal of the Bible not just as it is but as it is when the results of historical, archaeological and scientific research are considered. Careful consideration must be given to all that the ages can reveal about how the Bible came to be; about the contemporary history of the ages out of which the Bible came; about changing experiences which have brought changing convictions regarding God; and about the questions which the scientific knowledge of our age suggest. If after such consideration one accepts as fundamental the implications about God, man and the universe of the Bible-as-it-is, all well and good. If one does not accept these, then the different content of the Bible continuity pictures might form the basis for a careful search for today's permanent values in the Bible.

There are two main objections to the Bible without interpretation. Most of the pictures now obtainable are characterized by these objections. The first is the fact that the stories high-light the supernatural and suggest that God shows himself primarily through setting aside natural law. Probably that is what the authors of the Bible stories really believed. It did not offend one of them to picture God as one who could perform the cleverest trick and outwit all the magicians at Pharoah's court. The well-known account of the plagues in Egypt is an example of this. Will not our youth build up two separate worlds if they think at all about the facts presented to them? One will be the world about which they learn at school. There they learn the life history of the frog. They know something of the wonder and mystery of life's continual renewal of itself. There they will also learn of the times when man has changed natural sequences. Flies have been banished from cities but it was not at the spoken work of God. In the other world—the world of the church school—they are given a picture of God who set aside natural causes and made frogs appear.

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The majesty of the ancient hero like Moses is lost in a cloud of supernaturalism. Wouldn't it be better to interpret? As, for example, by contrasting today's interpretation of a plague of insects as shown in the *New York Times* Photogravure Picture Section, with the biblical account in the time of Moses. The modern Egyptian fought the insects with the forerunner of DDT whereas the ancient Egyptians thought, so the Bible story goes, that the Hebrew God sent the insects to punish them because they would not let his people go. Wouldn't a discussion of this difference provoke thoughtful consideration of how man has thought of God in his universe? One could contrast the ancient story of a great epidemic as shown in the biblical story of the mice and the tumors (I Samuel 5:6) with the history of how modern man has learned to control disease. Modern man's knowledge comes in part because ancient man experimented. A sincere young junior high student might glimpse the need for a study of God in his great universe from such a consideration of yesterday and today.

A second difficulty in the use of the Bible-as-it-is is that the stories are told as if each one came from the same cultural level and that the cultural level of the United States of America. Some stories and some ideas in the Bible are primitive. Certain experiences brought new and challenging insights to the Hebrews. At least fifteen hundred years passed between the writings of the most ancient biblical author and the writings of the most recent. During that time many changes in the idea of man, God and the universe occurred. The biblical account reflects these changes. Bible strip pictures which trace these changes would give youth a new appreciation of the Bible.

One such sequence, for example, might follow man's changing ideas about God's desire for gifts and sacrifice. Jephtha's daughter was sacrificed because of his vow, without hesitation; but when a long time later Saul made a similar vow and Jonathan was selected to die, the people all protested that he was too excellent a soldier to die and his life was spared. Why? A change in the idea of God's demand for sacrifice had taken place. Such an interpretation should and could be given in the Bible continuity pictures.

There are, of course, many aspects of religious education of the child that no such picture, whether it tells the story as it is or interprets it, can give. Producers of strip pictures generally recognize this. The day-by-day guidance which parents and teachers need to give so that youth grow wisely in their Christian life is something that content cannot supply. Feeling at home with oneself, with one's neighbor and with one's universe depends in its initial stages and in its deepest sense on the feeling of being wanted and loved—secure—at home, at school and at church. This comes from the emotional tone of the home or the church school class.

Each child needs an integration which brings his conscious and unconscious motives into harmony. To guide so as to attain this one must understand a personality, how it comes into being and how it may be changed. Neither Bible continuity pictures, interpreted or otherwise, nor even other material, valuable as it may be, can get at this. A whole realm of parent and teacher education must be worked out. This suggests a serious limitation on the part of Bible continuity pictures, and all other materials, that must be faced when we consider their place in religious education.

Their values

By Thelma D. Diener*

BIBLE "COMICS" — or more accurately, continuity Bible pictures — have three easily tested values.

1. *They are interesting.* Test the interest of "comics" in general by spying on the drugstore book counter any Saturday morning.

2. *They impart information painlessly,* almost without the learner being aware that he is learning. Question any "comic" book reader on information contained in pictures.

3. *They fix themselves in memory.* Question any "comic" book reader in six weeks or six months.

Apply these tests to the materials used in your church school for teaching the Bible. If you find boys and girls saving their spending money in order to buy church school quarterlies or papers, then you may not be interested in supplementary teaching materials. If you should find a boy or girl able to answer questions on a quarterly he studied six months ago, you may be fairly sure that your present teaching materials are adequate and that you have at least one teacher who is getting results.

I have nothing against quarterlies and papers. They are essential to teaching. You need them. You need, also, any and all additional aids to teaching that get results. You need trained and consecrated teachers who know the Bible and who know how to make it functionally vital to children. You need papers and pencils and blackboards and costumes and prints of great masterpieces depicting biblical characters and events. And, you need continuity Bible pictures.

Obviously, continuity Bible pictures are not and cannot be a total curriculum. At present, they are not well enough developed nor supervised to make them even an important part of a total curriculum. They are merely one aid to a child's Christian development.

I have no wish to claim more for continuity pictures than they deserve. Nor do I wish to argue the age-old question of whether we shall teach the Bible, as such, and expect it to do a child any real good.

Assuming that a child is religiously illiterate until he knows the Bible at least fairly well, and assuming that knowledge of the Bible (as is) is prerequisite to an interpretation of the Bible, then one phase of a child's Christian education has to do with becoming familiar with the Bible. If not, why are all curricular materials planned and developed with reference to the Bible? Even so, it is granted that teaching the Bible is a means to an end. Continuity Bible pictures are obviously a means to an end. They do teach the Bible. In some instances, we have hoped they went a little further and became one means to the end of Christian attitudes and habits but that has yet to be proved.

The cold truth is that we have not taught the Bible with other materials and by other means. Test this by questioning any church's adults. Each one may have gone through ten or twenty years of church school but Bible knowledge is vague and spotty. There may or may not be a correlation between widespread ignorance of the Bible and the fact that Christian living is none too general. In any case,

* Formerly editor of *Pictoscript, Picture Version of the Scriptures,* which has recently had to stop publication because of financial difficulties due to wartime restrictions on paper.

none of us has gone as far as to say, "There is no point in teaching the Bible. Let's drop the Bible out of our curricula and teach Christian living directly." Until we do reach such a conclusion, let's at least teach the Bible instead of burning over its characters and incidents and flattening them all down under a gray smudge of lifeless repetition. Let's give the Bible a chance to do all it can to guide Christians toward the good life.

There is in existence at least one set of Bible pictures for which it is claimed they are a total curriculum. Beware of such claims. Don't expect too much of continuity pictures. But you can be cautious and still be alert to the specific values that can be gained from the best of these pictures.

If such pictures are developed and supervised by Christian educators who know their business and whose purposes are to foster the Christian development of boys and girls, if the art work is adequate and the reproduction pleasing, then you can expect certain easily tested values to result from their use. These values have been observed:

1. *Boys and girls will be more interested in the church school.* They will want to attend more regularly and will be more attentive while they are in classes.

2. *Your pupils will learn the Bible.* The very form of continuity pictures creates a readiness for learning. To a boy or girl, they are at first glance "like the comics." Readiness awakened, these pictures teach directly through mental images. This avoids the pitfall of all teaching through words, for words must be translated into mental images and far too many words never arrive at the image stage—they remain merely sound and never become pictures.

3. *Your pupils will remember what they learn.* You can test this on yourself. Try to remember exactly what your minister or church school teacher *said* last Sunday and then recall any picture you *saw* a year ago. Which comes to your mind more readily? Which do you recall more completely? Pictures can be remembered because the human mind works that way. This point still holds good even though *some* words a year old are remembered and some pictures of last week forgotten.

4. *Biblical characters and events will come alive for your pupils.* Characters move and speak and follow through on action, rounding out events. Naturally, a child's attitude will be colored by seeing the Bible happen right before his eyes. "Seeing is believing."

5. *Pupils will be grateful to their church for making learning as easy as possible.* Boys and girls want to know the Bible but its hundreds of characters and events are difficult to keep separate when the stories are read or told. But it is easy to remember characters acting out an event, step-by-step. It is fun to study this way.

Psychologists say that we receive ninety per cent of all our learning through our eyes. Why handicap the teaching of Christianity by making it thud along, depending largely on the ears?

Learning to be partners with God

Even children can learn the stewardship way of life

By Mabel Niedermeyer*

IT WAS FELLOWSHIP NIGHT at the Community Church of Centerville—one of the monthly Fellowship Nights which were a part of the program of activities of the church. The pot-luck dinner had well served its purpose. The tables had been cleared and family baskets packed with empty dishes for the homeward trip. Several young people had taken the children into one of their own rooms for a story and play hour while officers, teachers, and parents prepared themselves for the period to follow. They had come with minds eager and inquisitive to discover more about the meaning of Christian stewardship and to plan a more effective program of stewardship education for their church.

What is stewardship?

The leaders of the boys and girls, and of the younger children in particular, wondered just what the implications might be for the members of their groups. To them the term *stewardship* was a word for adults and seemed to imply a background of adult experience. Could boys and girls as well be guided into the stewardship way of life? As the pastor presented the subject and many took part in the discussion which followed, they found that there were many possibilities for the stewardship training of the children of their church.

First of all, the principles of Christian stewardship were clarified. Parents and leaders soon accepted the truth that God owns all our possessions and we are responsible for the wise investment of that which we call our own. Even time took on new value when viewed as a trust from a loving Father, and the development and use of one's abilities for good became an imperative as the members of that group began to think more seriously of themselves as partners with God in fulfilling his purpose for the world.

But could boys and girls understand and appreciate these truths which are basic to Christian living? How could they be made meaningful and explicit to them through the church program for their own age group? The answers to these questions were discovered through the age-group meetings which followed the general session.

Caring for departmental possessions

The junior superintendent made the first suggestion in the children's workers' group. "We can make a beginning by leading our boys and girls to care for their own equipment and working materials," she said. "Of course, first of all we shall need to discover together that God has provided for all of our needs by putting materials in his world and

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by giving man wisdom and strength and skill to convert those gifts into objects of usefulness and beauty for us to enjoy."

"We'll have to carry that study further to the point that our juniors feel responsible for working with God to care for these supplies," a teacher in that department added.

"That means that we shall have to have more cupboard space so that our hymn books and quarterlies and working supplies can be put away instead of stacked on chairs in the corner of the room," a third junior worker added. "Maybe the older boys in our department could help to make them out of orange crates. Or it might be that some member of our church would have an unused bookcase or cabinet that we could make over for our use."

This discussion gave the kindergarten leader an idea. "We have the cupboard space all right, but we haven't done much about training the children to put their toys and books away at the close of our session. It has been easier for me to do that after they have left, but I am beginning to see that I am missing my opportunity for a bit of stewardship training. We've talked about God's gifts to us, but I haven't tied that thought in with the idea of working with God to care for the materials and supplies which we have."

"That reminds me of what Jimmy said last Sunday when he hung his overcoat on the rack in our room," a primary worker spoke up. "I can still hear that note of pride in his voice as he told me, 'This is a new coat, and I want to take care of it.' I suppose we can use even such equipment as coat-racks in the stewardship training of our children."

Suggestions for helping nursery children recognize God as the giver of all good gifts were also made and noted by the leaders of the three-year-olds. They came to see that new shoes, new coats, new hats and suits and dresses could be the means of leading these children into a beginning appreciation of God's plan for meeting our material and physical needs through man's development of the materials of his creation.

The group talked further about other concrete ways in which they might lead the boys and girls of their church in the practice of stewardship of their group and individual possessions. Leaders' note books became books of adventure as one idea after another was jotted down. One of the teachers, a printer by trade, began to think of the production of quarterlies, pictures, hymn books, and story papers in terms of man's use of his skills and the material resources of God. "A visit to Mr. Henderson's printing house" was entered in several note books as he volunteered to act as a guide to visitors to their shop, making such an activity a part of their church program of stewardship education.

Sharing work and money gifts

"Making picture-story books of unused Bible leaflets and story papers" was later added as a kindergarten worker pointed out the additional value of *sharing* which such a simple project would provide. "Our boys and girls can share through other service projects, too," the junior superintendent said. She then told of the joy which that group had found in planning and carrying out a children's book shower for one of their home mission institutions. "I am glad that my quarterly suggested a dedication service of those gifts before the box was sent," she added. "The prayer litany which we used at that time helped us all to feel that we were working with God through sharing his gifts with another group."

"I wonder if the dedication of our offering every Sunday would not help us to sense that too." A primary worker spoke more as if she were thinking aloud than as if she were expressing herself to a group. "We still take our offering in our class groups. But we could make the giving of our money gifts a part of our group worship. I read an article once which spoke of *giving as an act of stewardship*, but I guess I did not really understand what that meant until now."

The room was quiet for a moment as further suggestions were transferred to the note books. Unconsciously one of the kindergarten leaders began humming the refrain of a song which they sang in their group. "Why," she exclaimed, "we could use that for our offering thanksgiving." This time she sang the words softly as if to test them!

"Father, we thank thee,
Father, we thank thee,
Our loving Father, we thank thee."

"Before we leave this matter of the children's giving," suggested another worker, "I believe we could help boys and girls to learn the value of money and its wise use if we had our own department funds to purchase some of our supplies. I do not mean the lesson materials, but the working supplies we need for some of our activities from time to time. Construction paper, paste, crayons, pencils, items for the worship center, and so on. The primary and junior boys and girls with the guidance of an adult leader could help plan for and purchase such materials."

That idea sounded reasonable. Additional suggestions for the use of such a departmental fund were made—a card or bouquet for a member who was ill, a small remembrance for someone moving away, or a gift for a special guest. It was agreed to ask the general superintendent if a part of the children's offerings each Sunday could be kept in the individual department treasuries for such purposes.

One of the teachers began reviewing the items in her note book silently to herself. Others followed her example, and a hush seemed to descend upon the group. The stillness of the moment was broken by the voice of the chairman as he uttered a prayer which found its echo in the heart of every leader present—a prayer for greater understanding of God's plan for his world, a prayer of humility, seeking forgiveness for failure to fully dedicate their own lives to the ways of Christian stewardship, and a prayer asking for guidance as they sought to lead growing boys and girls into a knowledge and practice of the principles of Christian living.

She's So Meek I Want to Shake Her

(Continued from page 19)

for class activities in which she has something to do and be generous with approval whenever she shows initiative and resourcefulness. Encourage her participation in the social life of the class or department. Don't let her withdraw from the group, but also guard against embarrassing her. In your class discussions look for opportunities to emphasize God's pride in every person. And above all, be patient. Mary won't change in a day, but remember that your understanding and guidance may send her out into life better able to face it courageously and realistically.

What about all these emphases?

Is the church riding off in all directions?

By Harry C. Munro

THE METHODISTS are all out in a four-year "Crusade for Christ." The Northern Baptists are launching a similar promotional program. Presbyterians continue a "Mission to Teachers." Evangelicals are rounding out a "Kingdom Advance." The Disciples are in a two year program on the theme "With Christ We Build Anew." Other denominations have corresponding emphases. State councils have their slogans and convention themes. Christian Endeavor sounds a biennial call, "Youth Marches for Christ and the Church." The Missionary Education Movement announces its annual Mission study themes, home and foreign. The International Council and the Federal Council jointly launch a United Christian Teaching Mission, while denominational evangelistic agencies designate 1945 and 1946 as years of special evangelistic emphasis and projects. But, the stewardship leaders insist that "Christian Stewardship" shall be the emphasis these years. The International Council rounds out the four- year United Christian Education Advance and prepares to launch a United Teaching Crusade.

The local church worker or the council officer may wonder whether all these special emphases are a help or merely a confusion. Why do we have these various themes and slogans anyway? Is there any educational or spiritual justification for them? We have Uniform Lessons. Why can't we have Uniform Field Emphases so every one will be working on the same emphasis or theme at the same time?

Which reminds one of the Sunday school lesson situation before there were either Uniform or Graded Lesson Series. The Sunday school lessons in use during that period came later to be known as the "Babel Series." This was because many publishers were producing lesson courses and promoting their use in the field. The local Sunday school had to select its materials from a great variety of offerings, all thrown upon the market without rhyme or reason. There was indeed a "confusion of tongues."

Then leaders in the Sunday school movement realized that something had to be done. The very movement itself was endangered by such chaos in its program. The International Lesson Committee was set up. The International Uniform Lesson Outlines were produced as a common basis for the work of all editors and writers. They were greeted with great enthusiasm and soon became almost the universal curriculum of the Sunday school. When the need for graded lessons came generally to be recognized, a system of graded outlines was developed interdenominationally. To this day the basic curriculum work of most of the religious bodies is done cooperatively. While there has been a trend toward greater variety and flexibility, Christian education as a whole has never returned to the "Babel Series." Nor will it. There are too many advantages in the cooperative approach to our common curriculum needs.

Field program is curriculum

There are important ways in which the curriculum for local church use and the "field program" of our denominational and interdenominational agencies are alike. To compare them may help us to understand better the purpose and value of these various field emphases. It may also suggest ways of improving the situation. There once was a distinction between "program" and "curriculum." But the curriculum has increasingly come to mean not just a set of booklets, but rather the whole learning-teaching process. So in current Christian educational terminology the words program and curriculum are practically interchangeable. Thinking of curriculum in this vital and inclusive sense, therefore, field program means field curriculum.

Now the program or curriculum of the local church school consists of those materials, means, and methods used to help persons grow religiously and to share in carrying forward God's purposes in the community and the world. The field program or curriculum consists of those means and methods used by the national agencies and state or area agencies and field workers to help local church workers make their work more effective. Field work consists of various ways of stimulating, guiding, and training the local church workers. Educationally considered, field program treats local church workers as the learners, field workers as the teachers, and field program itself as a curriculum. Once we take this educational view of the supervisory, promotional, and service work of our national and area religious agencies, we see why seasonal or annual, or periodic emphases are needed.

In the local church the program, or curriculum, is the means used to accomplish the church's whole purpose. But on any one Sunday or during a given week or in a particular quarter the program cannot deal with the total purpose. The total Christian program must be approached bit by bit in sequence.

To lift one bit of Christian knowledge or one issue in Christian living up for special treatment is not to disparage all others. Rather it is to treat that particular unit in the curriculum so effectively that it will never again drop back to a place of neglect even though the focus of attention does shift to other elements. The purpose is to hold the ground gained by the special emphasis while bringing up other equally important interests for similar treatment.

Consequently the program or curriculum is broken down into units; these units into lessons or topics; and these lessons or topics made the focus of attention for one period or one week. This organization of the whole curriculum into units which will have proper adaptation and sequence for those for whom they are designed is the job of national curriculum committees, writers and editors. A local church which attempts to build its own curriculum soon finds it has undertaken a highly technical job. Consequently, most churches depend primarily on national agencies to furnish their curriculum materials.

In field work the field program is the means used to help the workers in church and community carry out their purposes more skillfully and effectively. As curriculum, the field program includes everything. But, it cannot include

everything at one time. To be usable and effective it must also be broken down into units. These units are the basis of seasonal, annual or periodic emphases. If we are to have any systematic, comprehensive curriculum for a class or department, it must be organized by units arranged in appropriate sequence and adapted to the needs of the group. If we are to have any systematic, comprehensive field program to serve the local church and the local religious community, it likewise must be organized by units, arranged in appropriate sequence and adapted to the current, timely needs of church and community. Such units are field emphases.

Are field emphases valid?

There are theoretical arguments against such emphases: National agencies cannot know local needs, so they should refrain from superimposing such emphases. Local needs differ widely, so no one emphasis can be valid for all. By the time a local church finds out what such an emphasis is, it is over and another one on the way. Conflicting emphases from different national agencies confuse local workers and cancel each other out. The emphasis seems to make of supreme importance something which is no more important than many other interests or needs.

Every one of these arguments is equally strong against a nationally planned curriculum for class and department. Yet, we continue to project nationally planned curriculum into the local church because, in spite of these objections, the alternative is such chaos and impoverishment that the local program would be largely futile. Also, in spite of these arguments, our national agencies continue to project their slogans, goals, and programs. What we need on behalf of local church and community is not abandonment of such field program, but a better job of curriculum building.

The "Church Year" or "Christian Year," which constitutes the program basis of liturgical churches, originated on an educationally and spiritually sound basis. The cycle of experiences and activities engaging the daily life of the community were caught up in the church program and given religious interpretation and significance. Seed time, harvest, seasonal interests, and the festivals and anniversaries enshrined in Christian tradition were the basis of a year around program. These annual programs were arranged in cycles which, over a period of years, progressively covered the essential "curriculum" of Christian doctrine and life. In spite of its irrelevance at many points to modern life, there is much to be said in favor of such a Christian year in preference to the chaos of many of our Protestant church programs. At least the ideal lies somewhere between the present confusion in field program and a completely superimposed and uniform cycle of "Christian Years."

Not uniformity but integrity

It may appear from our opening paragraph that we are in the "Babel Series" period of the field curriculum. But the situation is not that bad. Great strides forward have been made in recent years toward a real field curriculum. Probably no one hopes or desires that we should immediately develop anything like a "Uniform Series." Our goal should probably be not uniformity but integrity. By integrity we mean a healthy condition of unity and consistency within the local church, within the religious community made up of neighboring churches, and within the denomination made up of scattered churches with common heritage and connectional ties.

The integrity of the local church is threatened when unrelated, competing, or divisive approaches or appeals are made to it. Sometimes its own various denominational agencies make such unrelated approaches. The harmonizing of these is, of course, a problem within the denomination. But when an interdenominational agency such as a council of churches approaches the church with emphases or appeals which are unrelated to those of its denomination there is both confusion and conflict of loyalties. The church's integrity suffers under such divisive appeals.

When the churches or area denominational units are urged to participate in interdenominational or non-denominational programs and emphases which the denomination, as such, does not help to determine or to sponsor, then denominational integrity is threatened. A church or area unit very deeply involved in such emphases is unlikely to carry out with full effectiveness its denominational program and emphases.

But a local church is something more than a denominational outpost. It is a part of a community. It is a part of a potential religious community. It should regard the community as such not merely as a source of denominational church membership and support but as an object of service and improvement. A church is responsible for more than the character and salvation of its own members. It has some responsibility for the character of the community in which they live and the social salvation which conditions the life of all persons in the community. Unless it is the only church in the community, it shares with its neighboring churches of other denominations these common responsibilities and interests. It is not solely responsible either for the evangelizing of the unchurched in the community or the Christianizing of community life. Its work is supported by the same community allies and opposed by the same destructive forces as that of its neighboring churches. When all these neighboring churches are expected to conform to denominational emphases and programs which have no relationship to each other, local inter-church cooperation is hampered. The religious community, which desperately needs to become a reality, is pulled apart in various directions. There are enough local deterrents to fellowship and cooperation from our unhappy sectarian heritages, without having them accentuated by conflicting or competing denominational emphases currently promoted.

Improve field curriculum building

These three integrities, that of the local church, that of the denomination, and that of the religious community are not mutually exclusive or inconsistent each with the others. All can be conserved as our national agencies learn how to do a better job of field curriculum building. Improvement is needed and is under way in two respects:

First, all national and area agencies which plan and project field programs for local church and community help and guidance, need to go further together in their common planning. As we move further from the "Babel Series" in field planning toward a real and comprehensive field curriculum, greater unity or integrity will be promoted at every point. Whichever agency approaches the local church or the community first will carry a common or coordinated program which other approaches will support and build

(Continued on page 45)

THEME FOR FEBRUARY: *My Neighbor*

For the Leader

It is suggested that this month be used to help the children become more aware of being good neighbors. In doing this they may be able to cut across social and racial lines without being entirely conscious of it. That would be ideal. If they could prolong the feeling beyond the month, that would be the true spirit of Jesus.

If it is possible for your group to invite another group of different background to share in the worship on the second Sunday in the month, it is suggested that the services be reversed, so that the story of "The Church of the Open Door" is told on the first Sunday, or the Sunday preceding the visitation.

February 3

THEME: *Jesus Finds a Neighbor*

WORSHIP CENTER: Picture, "Jesus and the Woman at the Well" or Sallman's "Head of Christ"

QUIET MUSIC: "Lord of the Sunlight"[1]

CALL TO WORSHIP:

Jesus said, "Let the children come to me; do not stop them." (Moffatt translation)
All the children, dark and fair
On your street and everywhere,
Jesus keeps them in his care.
He loves you all.

SONG: "Lord of the Sunlight"[1]

QUIET THOUGHTS: "Let us think quiet thoughts of Jesus, remembering what he was like." (The Leader might ask a few to tell what their thoughts are.) "Let us thank God for giving us a friend like Jesus." (The Leader might ask if someone would like to say "Thank you" out loud for everybody. If no one seems to wish to, lead in a short prayer, and ask them to pray it after you.)

LEADER:

Jesus said to his friends, "If ye love me ye will keep my commandments." We learned to say it with music, didn't we? As we think about Jesus our friend shall we sing it together? ("If Ye Love Me"[1])

Jesus said there were two commandments that were the most important ones of all. (If the third year class has learned it beforehand, have them give the first commandment, Mark 12:29-31. The first and second year children might add: "The second is this: 'You must love your neighbor as yourself.'")

CONVERSATION: "Being Friendly"

Who is my neighbor? (Near? Far away? Any certain type of person?) What does "love your neighbor" mean? (Help him to have the same good opportunities you have, in school, in church, in the place where he lives, and in all the things he may do.)

Jesus did love God his father more than anyone else, just as he tells us to. He knew that loving the God who made the wonderful world and all the people helped him to love other people too. Jesus loved the people near him, his near neighbors, and he helped them whenever they would let him. He made sick people well. He touched them and loved them even when they were not clean. He helped them to have something to eat when they needed food.

One day Jesus was making a trip from one city to another. He was walking, as he usually did. On this day he went the short way through a part of the country called Samaria. Other people of Jesus' country would not go into Samaria or speak to any of the people there. They did not like them because they were different. They felt they were better than the Samaritans. Jesus did not feel that way.

As he went along he was tired and thirsty. He stopped by a well called, "Jacob's well." It had been there for a long time. A Samaritan woman came with her big water jar to get water. Jesus spoke to her like a friendly neighbor, and asked her if she would give him a drink of water. She was surprised when he spoke, but it made her happy. It made her happy to do something for him, and to show that she too could be a friendly neighbor. Jesus told her many things that no one else would have told her. He told her about God, our loving Father, who was her loving Father too. It seemed so wonderful to her that she went back quickly to the town and brought a lot of other people to Jesus. Jesus was a good neighbor to the woman of Samaria, wasn't he?

I know a song about God loving children. Would you like to know it too?

SONG: "The Many, Many Children"[1] Suggest changing "them" and "their" to "us" and "our."

OFFERING:

"Giving our money helps our church to be a good neighbor to children everywhere."

Prayer: "We are glad to share our money, our Father. Please help us to remember to be the kind of neighbor Jesus was, during this coming week. Amen."

QUIET MUSIC: (as they leave) "The Many, Many Children"

February 10

THEME: *You Can Be a Neighbor Too*

WORSHIP CENTER: Picture, "The Good Shepherd," by Plockhorst. Small growing plants or flowers at each side would add a touch of loveliness.

QUIET MUSIC: "Lord of the Sunlight"[1]

CALL TO WORSHIP: Use song, "Father, We Will Quiet Be."[1] Speak the words, pausing for listening at end of first line. After "we'll sing," the children may sing the last phrase.

SONG: "Lord of the Sunlight"

SHORT CONVERSATION: The leader might ask what good neighbors they saw during the preceding week; if they know of any they did not see. (They may speak of someone on their street, a policeman at a crossing, a farmer who helps by supplying produce, or someone from some other country.)

OFFERING: Dedicatory prayer: "We bring these gifts, our Father God, because we love thee, and we want to be good neighbors, as Jesus was. Amen."

STORY:

Primary Department

*By Thelma E. Church**

THE CHURCH OF THE OPEN DOOR

The organ in the corner was playing softly as Gloria and Sandra went into church together. Sandra didn't quite know what it was saying, but Gloria did. She was humming softly way down inside the collar of her little red coat. The music made Sandra want to stand up straight and tall, it was so beautiful. As the voices began to sing she held Gloria's hand very tight.

This was the church Gloria came to every Sunday, but Sandra had come today for the first time. What were they singing? Yes, that was it: "Lord, I want to be a Christian, in-a my heart." Sandra's feet in their little black patent-leather shoes seemed to go right along in time to the music.

As they sat there by Gloria's mother, who smiled at them so sweetly when they came into the pew, Sandra shut her eyes for a minute, just to listen to the music, and to see what it made her think of. She thought of the people all around her first; the little baby in front of her whose mother held him as though she loved every little black inch of him. Sandra thought he looked as though he ought to be Gloria's little brother, but he wasn't. And there was the man at the door. Sandra thought of him; of his long-tailed black coat, of the kind wrinkles in his face, of the friendliness of his hand as it took hers, and of his hair, which was white like a woolly sheep. When he bent down and smiled at her she wanted to put up her hand and feel his hair, but she just smiled instead. She thought of this all in a minute as the music played. Then for some reason she thought of her church where she went every Sunday, and of the big window with Jesus the Good Shepherd, and of the little lamb he held in his arms.

Then the music stopped, and she opened her eyes. She felt as though she were dreaming. There beside her were Gloria, and Gloria's mother, and on the other side Gloria's father, but right up in front was the Good Shepherd, holding the same little lamb. This time the Good Shepherd had more red in his robe, and the color seemed brighter and more beautiful, but the face was the same.

Sandra had a funny little thought, but she did not tell anybody. "I wish that this time the little lamb had been black," she thought to herself. "At least one window ought to let Jesus hold a little black lamb."

Then it was time to sing, so Gloria shared her book with Sandra. And they all said "Our Father" together. And the tall minister who stood in front of the Good Shepherd told a story. The light shining through the Good Shepherd's face seemed to fall right on the minister's head. He told a story of a man who went traveling, and who was beaten and robbed, and how everybody went by and didn't help. All except one man, and he was a good neighbor, and took him away on his horse to get food and a nice warm bed. The minister talked about the friend of every person in that church, Abraham Lincoln, and how he was a good neighbor to them. And when he said *every* person, Sandra looked at Gloria, and Gloria looked at Sandra, and they smiled, because they had already talked about Abraham Lincoln at school. And Sandra was glad the minister said, "every person," because that meant her too. He said that Jesus, the Good Shepherd, was the best neighbor of all.

When the sermon was all finished the voices sang, "Lord, I want to be a Christian" again. Sandra knew what it meant. It meant being a Christ-follower, or being like Jesus.

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[1] *Primary Music and Worship*, Presbyterian Board of Christian Education, 1930.

It meant loving him with all your mind and heart and strength. It meant loving your neighbor as yourself, the way Christ did, and the way Abraham Lincoln did, too. Then the man who was helping with the singing asked all the people if they would not like to sing it too. And Sandra and Gloria sang, and Gloria's mother and father sang too. Gloria's mother looked down at Sandra and smiled, and that made Sandra sing all the harder.

After the service everybody smiled at Sandra, and lots of people shook hands and told her they were glad she came, and wouldn't she come again sometime. She said she would; and she wanted to, oh! so much. It was so friendly, and so nice.

Sandra ate dinner at Gloria's house, and they had chicken, and biscuits, and little green peas, and ice cream and cake. Gloria's mother made the cake, and Sandra thought it was almost as good as her own mother's cake.

When she got home Sandra told her mother all about it. Her mother listened as quietly as a mouse. Sandra was curled up in her lap like—oh! I guess, like a mouse-let. She told her mother about the pretty little church that had a name. "It was called 'The Church of the Open Door,' Mummy. I like that name, don't you? Why don't we have a name like that on ours? And they all shook hands, and said they were glad to see me. And they all seemed so glad and happy. And the window, Mummy. It was the Good Shepherd, just like ours. He looked at me there, just the way he looks at me every Sunday in our big church. Why, he looks at Gloria and me every Sunday at the same time, doesn't he? And the music!" (Sandra sighed as she thought of it.) "Will you sing it with me sometime?" (Sandra hummed it to herself.) There was a big man, Mummy, who sounded like a big drum, and he sang the first part, then we all sang together. It was—I know what it was, just like the sermon—it was so *neighborly*. Can't Gloria come to my church now soon? And maybe she could bring her mother and daddy too. Do you spose? I wish we would all go to church together all the time."

If you could have slipped in very quietly after Sandra went to sleep in her mother's lap, you would have heard her mother humming softly, "Lord, I want to be a Christian, in-a my heart." And then you would have seen her close her eyes tight, and you would have heard her say softly, "Dear God, I want to be a Christian in my heart. I want to be a real neighbor. Please help me to be."

And the lights were very low, and the big clock on the mantle chimed, "One-two-three-four-five-six-seven-eight-nine ten-eleven" before Sandra's mother ever got up to take Sandra to her bed.

PRAYER: "Shall we be very quiet for a minute and thank God that we can be neighborly too? Shall we ask him in our hearts to show us how to be the most neighborly? Would someone like to talk to him out loud?"

"Thank you, dear God, for hearing us every time we pray. Amen."

LEADER: And now I wonder if you would like to sing the song Gloria and Sandra sang in the church together?" (Teach "Lord, I Want to Be a Christian")

BENEDICTION: "May God our loving Father bless all his children, and help us to be truly neighborly in all the things we do, for that is Christian. For Jesus' sake. Amen."

QUIET MUSIC: "Lord, I Want to Be a Christian" (as they leave)

February 17

THEME: *Who Is My Neighbor?*

QUIET MUSIC: "Lord, I Want to Be a Christian"

WORSHIP CENTER: Picture, "The Good Samaritan"

LEADER: Did you hear what the music is saying? Shall we sing it as our Call to Worship today? What is another name we might use instead of "Lord"? (God, Father, Jehovah) This song that we like so much is called a "spiritual." It was written a long time ago by one of our Negro friends who loved Jesus very much. It was a beautiful song to write, wasn't it?"

SPIRITUAL: "Lord, I Want to Be a Christian"

CONVERSATION (Directed by Leader): "Who Is My Neighbor?"

Will the third year class lead us again today in the first of Jesus' great commandments? The rest of you who know it may join us too. And now let us join in the second great commandment. What is it? (Mark 12:29-31)

Jesus showed people every day what it was to be a good neighbor, but they didn't always seem to understand. One day a man who heard him teaching said, "Who *is* my neighbor?" Dr. Luke, in his part of the Bible, tells us what Jesus said. (Read from the Bible, or have one of the teachers read it. If there is a child who is a particularly good reader, have him (or her) be prepared beforehand and do the reading. Luke 10:30-37. If none of these plans seems best, ask an older child to tell the story.)

(Ask what other word could be used instead of "good" Samaritan.) Who else have you heard about lately that told this story which Jesus told first? (Minister in story for February 10.) What other Samaritan have you heard about recently? (Woman at the well.)

(The children might be allowed to "play out" the story in simple fashion—they will love it!—after it is told, or they might do it the following Sunday.[2]

I think God must have been very happy when the Samaritan man took the trouble to look after the poor fellow who had been beaten and robbed, don't you? Though other people might not treat the Samaritan well, he was a good neighbor in spite of it. That's the way God feels about *every* person, no matter who he is.

SONG: "The Many, Many Children"

OFFERING: "We Bring Our Gifts, Dear Lord"[1]

After the offering the Leader might ask the children to remember to be good neighbors this week, and suggest that she will talk with them about it the next Sunday.

CLOSING PRAYER: "The Lord's Prayer"

February 24

THEME: *Who Is* MY *Neighbor?*

WORSHIP CENTER: Picture, "The Hope of the World," by Copping or "Follow Me," by Tom Curr.

This might be hung, or placed high back of the altar table or above the altar, with a world globe on the table, below it. If there are flowers or little green plants at the sides it will soften the whole effect. A spotlight turned on the picture would heighten its interest.

QUIET MUSIC: "Lord of the Sunlight"[1]

LEADER: Shall we sing it as we think quietly of God this morning? (Sing quietly) Jesus said, 'A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.' (This should be said slowly and in a very quiet voice, with the deep feeling of the love of Jesus for those very children sitting in the service, and for those all over the world.)

CONVERSATION:

The leader might let the children tell of anyone who was a good neighbor to them during the week. She might ask if they found any opportunities to be good neighbors. Bring it down to their own school, or their own street. If there are different races represented in the school, the Leader might find out if they have been friendly neighbors with other types of children (or other races). She might ask what special thing the child of another race who may be mentioned is able to do, or if there is some especially nice thing about him, or if there is some way in which the child present might be a real neighbor. The trend of the conversation will depend upon the community in question. After they feel the necessity of being good neighbors at home, in their own town and school, far away neighbors might be brought into the picture again. The different countries represented in the picture on the worship center might be pointed out. The love with which Christ includes them all would be made real. The children should be told the name of the picture, and helped to feel again that Jesus loves *all* children. They would realize the thought that the only hope for our having a good and happy world is for all children to love him, and to love children of all other colors and races too.

LEADER:

We won't be very good neighbors of our far-away friends if we aren't good neighbors to those near us, will we? And we can't have a peaceful, happy world unless we *are* good neighbors of our far-away friends.

All over the world children just like you are loving and worshiping God this morning, and talking about Jesus, their friend, and our friend. Wouldn't it be fun if we could all join hands with the other children of the world, of all colors, with Jesus in the circle too, and see each other as we worship and talk about being good neighbors? It would make it so much more interesting if all different colors of children, (here in our town), and in other places in the world, could worship together.

We aren't able to do that this morning, but we *can* sing a song that will help us to think about all the different neighbor children that make our world. (Learn "Friends All Over the World"[1] or other song about world friendliness not already familiar to the children.)

OFFERING: We can give our money, too, and part of it is used to help our near neighbors, and our far-away neighbors.

SONG: "We Bring Our Gifts, Dear Lord"[1]

LEADER:

We can sing, and we can give our gifts of money. We can be good neighbors to other people right here where we live. We can talk to God quietly, too, and thank him for giving us near neighbors and far-away neighbors of different kinds and colors.

As we finish our service today shall we close our eyes and thank him in our hearts? If some of you would like to thank him aloud you may do it . . .

Children all over the world know the prayer Jesus taught his disciples. Let us

[2] Instead of telling the story of the Good Samaritan or having it dramatized, after the reading of the Bible story, a group of slides or a movie might be shown, if the facilities are available. This would be the most impressive way of bringing the lesson home to the children. The film "Who Is My Neighbor," a Cathedral Film, running time 30 minutes, 16mm, Sound, may be obtained for a rental price of $8.00. "The Good Samaritan" (7 slides, 2 x 2, in natural color) may be rented for $1.00. This is a set of Cathedral slides.

stand in a circle, and take hold of hands, and pray our Lord's prayer together. (Give them all time to make the circle.) We will pretend the children of all colors are with us too, as they are with Jesus in the picture, and as we wish they were. (The Lord's Prayer.)

BENEDICTION:

May we, dear Lord, good neighbors be,
To those at home, and across the sea.
For Jesus' sake. Amen.

QUIET MUSIC: "Lord, I Want to Be a Christian"

Junior Department

*By Doris Clore Demaree**

THEME FOR FEBRUARY: *Father, We Pray Thee*

For the Leader

There is a feeling among some juniors that there is nothing to prayer, God doesn't hear our prayers, he doesn't answer them and there is no use to pray. Others put almost magical faith in prayers. Still others pray memorized prayers such as the Lord's prayer, with little or no thought concerning the meaning of the words they say. Some original prayers of juniors may have as little meaning if they are said only to "show off" or gain recognition. For some juniors, however, prayer will have become a rich experience of fellowship with God, though it will not have reached the depths of experience of an adult's prayer life.

In our worship services for February we shall try to help the juniors to an increased realization that prayer is communication with God, the Father, that we should give thought to that for which we pray and that we have a part to play in helping God to make our prayers come true. They should find expression in enriched prayer experiences in the group and in the child's personal devotions.

In preparation for these services the leader and other adults of the department will want to read Matthew 6:5-15 and Luke 11:1-13.

The services are planned for use by the small group as well as the large, by the group with little equipment as well as the group with a maximum of equipment, by the juniors of a rural church or a city church. Minimum requirements for their use are Bibles, junior hymnbooks, *Hymns For Junior Worship*, and a piano. An attractive but simple worship center will help to build an atmosphere of worship and additional materials such as pictures, an occasional extra hymnbook or story book may be suggested for enrichment but are not absolutely essential.

This month the committee responsible for planning and arranging the worship center will want to give much thought to its materials and arrangement. A small table with a Bible and a single tall candle will be effective in developing the desired atmosphere of worship. If pictures are available and desired they will add to its effectiveness and beauty and may be referred to at a meaningful place in the service. For the first Sunday choose from such pictures as "The Angelus" by Millet, "The Hilltop at Nazareth" by Elsie Anna Wood or any lovely picture of the out-of-doors. On the second Sunday possibilities include "Follow Me" by Tom Curr, "The Hope of the World" by Harold Copping and "The Good Samaritan" by Wood. For the third Sunday suitable pictures include "The Angelus" by Millet, "Among the Lowly" by Léon Augustin L'hermitte and "Feeding Her Birds" by Millet. On the last Sunday of the month use a favorite picture of Jesus.

As you prepare the services you will note that each service divides rather easily into four parts or steps: (1) Preparation for worship; (2) Praise; (3) Development of theme or thought; (4) Climax.

The preparation for worship usually consists of soft music or the singing of familiar hymns that will lead to a quietness of spirit the preludes worship itself.

The section given to praise includes the Call to Worship and hymns, psalms or poems of praise to God as well as the act of praising God with our offering. If the juniors have not heretofore thought of the offering as a means of praising God they will find it a rich experience indeed. Plan this part of the service with as much care as any other part that it may be conducted with dignity and reverence.

The manner in which the theme will be developed will vary somewhat from Sunday to Sunday through the use of conversation, story, hymn, Bible passages and verses and other materials. It is hoped that the use of these materials will lead the junior to increased fellowship with God through development of appreciations, new understandings and a desire to be better than they are which will reach its *climax* in prayer and definite commitments.

As we see the worship experiences developed step by step we can well understand why late-comers, adult interference, announcements and the like may break a worthwhile experience of worship. Plan to eliminate so far as possible any such interferences. If there needs to be announcements, the making of departmental plans and like matters, plan to care for them as soon as the group comes together and before the Preparation for Worship. You will find that it does make a difference.

Much use is made of biblical materials in these services. If they are to develop worship they must be well-read by juniors who appreciate their meanings. Meet with each one responsible for a part in this reading to interpret to them and guide their practice in reading aloud. Let those who are to read stand where they are in the worshiping group as they read, or have them seated in front so that all they will need to do is to stand and turn toward the rest of the group. Climbing across the feet of others sitting in the same row and then going forward to read and reversing the process after the reading not only consumes much valuable time but tends to break the atmosphere of worship and thus ruins the worship experience.

*State Chairman Children's Work (Disciples of Christ), Franklin, Indiana.

February 3

THEME: *Holy Be Thy Name.*

PRELUDE: "Creation" by F. J. Haydn (Often used as tune for hymn "The Spacious Firmament on High" and found in many hymnals.)

CALL TO WORSHIP: Psalm 105:1-3a (Read together by all the juniors if their Bibles are all the same translation.)

HYMN OF PRAISE: "Holy, Holy, Holy! Lord God Almighty"

OFFERING SERVICE:

First junior: Psalm 96:7b
Second junior: Psalm 96:8a
Both juniors: Psalm 96:8b
Offerings: While music of hymn is played softly, designated juniors will gather the offering or bring forward the offering previously gathered.
Hymn of Dedication: "All Things Come of Thee, O Lord"

LEADER: As the psalmist of old looked about him at the beauties and wonders of God's world it seemed to him that they were continually praising God though they had no words. He felt that he, too, must praise God, but with words. Listen to the words of praise he sang.

FROM THE BIBLE: (Read by a number of juniors)

Psalm 57:9-10	Psalm 29:1-2
Psalm 47:6-7	Psalm 98:1, 4-8
Psalm 19:1-4	Psalm 66:1-2

LEADER:

In the beginning God made the world and all that is therein. When *we* look at the stars in their places we wonder about them, too. They are so far away, yet they move in an orderly way. By day the sun beats down upon the earth, bringing warmth and light and again we wonder at the greatness of it. A tiny snowflake catches upon our coat and in the seconds before it melts away we see its fragile, exquisite beauty of design. Again we wonder. God must be great to have made such a world. When the psalmist felt God's greatness he sang, "Glory ye in his holy name." Singing praises to God is part of keeping God's name holy. Let us sing a hymn of praise to God.

HYMN: "Ever Faithful, Ever Sure"

LEADER: Long years before Jesus came boys and girls were told about God. "Love him with all your heart," they were told. "Remember this always."

FROM THE BIBLE: Deuteronomy 6:4-9

LEADER: When Jesus came he said the most important thing for us to do is to love God.

FROM THE BIBLE: Mark 12:29-30

HYMN: "All People That On Earth Do Dwell"

LEADER:

We help to keep God's name holy by singing praises to him. We keep his name holy with the love we have in our hearts. We keep his name holy through serving him always in good ways. The hymn we just sang said it this way, "Him serve with love, his praise forthtell." Can you think of ways you can serve God with love? (If your group is not too large they can share informally in the suggestions for ways of service. If the group is quite large you may weave together a number of suggestions into a brief talk.)

HYMN: "Praise to God, Immortal Praise" (stanzas one and four only)

PRAYER: Our Father, God, we would ever praise your holy name. We would praise you with the love in our hearts, with the words that we say, with the hymns that we

sing. We would always praise you with our deeds of love. May we always keep your name holy, we pray.

RESPONSE: to tune of "Father in Heaven We Thank Thee"[1]

Father, we pray Thee,
Father, we pray Thee,
Father in heaven, we pray Thee.

February 10

THEME: *Thy Kingdom Come! Thy Will Be Done!*

PRELUDE: Use the Music of "Creation" used last Sunday.

CALL TO WORSHIP: Psalm 100:1, 2, 5

HYMN OF PRAISE: (Choose from one of the hymns used last Sunday)

OFFERING SERVICE: As last Sunday. Others may read.

LEADER:

For thousands of years there have been times that nations and people would disagree and there would be war. Some wars have been small. They have not lasted long and there were few people fighting. Others have been large. Many nations have been a part of them. Many people have fought them. Sometimes our own nation has been at war with other nations. We have liked it better when we are at peace. We hope that soon there will be no war any more, anywhere. We have a hymn we like to sing about that. Let us sing it as our prayer that soon there will be no more war anywhere in the world but only peace forever and ever.

PRAYER HYMN: "A Prayer for Peace"

LEADER:

We just sang a prayer that war will cease, that there shall come a time when people will live together as friends, friends no matter what their color or country shall be. I'm sure God would like the world like that because Jesus, who taught us more about God than anyone else has done, had some things to say about the way people should treat one another. Some juniors will read the words Jesus said.

FROM THE BIBLE: Matthew 5:38-42; Matthew 5:43-44; Matthew 22:36-39; Luke 6:27-28; Luke 6:31; John 15:17.

LEADER:

Talk about people of other races in our own country and other countries. How are they treated? Is this the Christian way? Suggest that Jesus knew it often was hard to know the best thing to do. He knew that often it was hard to be a friend to another. He told a story about that. It is the story of the Good Samaritan. Remind the junior that the Samaritans were really foreigners and that most Jews hated them and mistreated them. Jesus knew that the hearts of many Samaritans were kind. This is his story.

FROM THE BIBLE: Luke 10:30-37 (Read by an adult)

LEADER:

People of other races and nations have helped us in many ways. Some, like the Good Samaritan, have helped our sick. They have discovered new medicines, better ways to care for sick or to help prevent illness. We are glad for them. Some have helped us to have marvelous machines for factories and farms, books to read, good foods. We are glad for them.

Pictures we like were made by artists all over the world. Much of the music we enjoy first was made by people of other races and nationalities. We are glad for all who have given us these good gifts. We must share with them, too, of the things we have, things we make with our hands, discoveries of our scientists, our music, our books and our bits of art. We must do more. We must share our friendship with them wherever they are in our churches, our schools, our communities. Sometimes this will not be easy to do; many times it will be hard. If we will ask God to help us he will.

STORY: If a story is desired, tell the story of blacks and whites working together in the Flanner house building project as told in "When Black and White Work Together" in *Reader's Digest*, September, 1945 or "Negro Children Visit Rural Church Homes," on page 16 of this issue.

GUIDED PRAYER:

Think of someone about you with whom it is hard to be friends. It may be someone of another race. It may be someone who is new to the neighborhood. It may be someone who has been unkind to you or to whom you have been unkind. Think of someone with whom you find it hard to be friends. (Silence)

Think of something you can do for or with this person that would help you to be friends, something you can really do. (Silence)

If you have decided upon something you can do ask God to help you do it. (Silence)

RESPONSE: "Father, We Pray Thee" as first Sunday.

February 17

THEME: *Our Daily Bread*

PRELUDE: Play softly "Ever Faithful, Ever Sure"

CALL TO WORSHIP: Psalm 136:1-3, 25. (Read or quoted responsively by juniors. One may read the first part of each verse while the group responds with the refrain.)

HYMN OF PRAISE: "Ever Faithful, Ever Sure"

OFFERING SERVICE as before

LEADER: One of the ways that God has shown his loving kindness towards us is by providing our food. The very first story in our Bible tells us that. This is the story of the beginning of things. You know it but it is so very beautiful I want to read it to you again from the Bible.

FROM THE BIBLE: Geneses 1:1-30 (Read with expression and appreciation by an adult.)

LEADER: The wise psalmist thought much about God's gift of food. He sang about his goodness. Listen to the songs.

FROM THE BIBLE: (Read by juniors)

Psalm 104:13-14, 24
Psalm 24:1a — Psalm 85:12
Psalm 136:1, 25 — Psalm 23:1-2, 5

LEADER:

THEIR BREAD, TOO

God has provided food for our needs but he didn't put it on the table for us. We have to work with God to see that we have food to eat. We must help God. Think of the

[1] From *Worship and Conduct Songs*. The Primary leader may have a copy.

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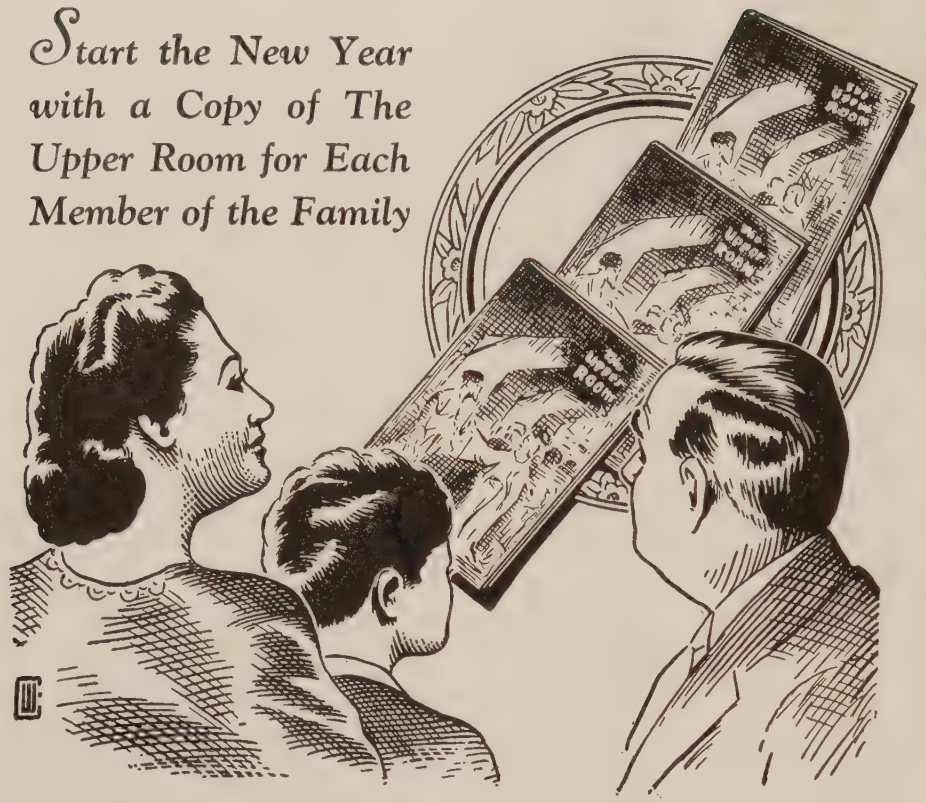

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food you had to eat yesterday. How many people helped God to provide the food for you? (Guide the juniors in conversation about these many peoples of many nations who worked that we might have food. Help them to give credit not only to those who planted and cultivated the food but also to those who provided the means of transportation, the engines, the cars, the refrigerator service, containers of all kinds, coal miners, track men, etc.)

With so many people working to provide food for others it would seem that no one should ever be hungry. But many are hungry today. Think of some of the reasons why this is so. In many lands wars have destroyed farm and factory machinery, land has been made useless for farming for many years. Some people have no way to earn money to buy food; others get such low wages they can buy very little. Prices may be too high. We haven't learned yet how to work together that all may eat. Many fathers and mothers have done what they could and yet there are boys and girls and fathers and mothers who do not have enough to eat. That is one of the ways that you and I can work with God. We can work to find ways that all may have food. When we pray to God to give *us* our daily bread we must remember that God does his part but that it is up to us to help him to make the prayer come true.

PRAYER POEM:

GIVE US, LORD, OUR DAILY BREAD

Give us, Lord, our daily bread!
We ask that boys and girls be fed
Throughout the world today.
Thou hast provided richly for our needs, we know,
We have not learned to do our part—to show
Our love, our care. Today,
Dear God, we ask that thou wilt show the way.
Keep us ever thoughtful of *their* needs, we pray.

—D.C.D.

RESPONSE: "Father, We Pray Thee" as before.

February 24

THEME: *Forgive Us as We Forgive*

PREPARATION FOR WORSHIP: Sing a stanza or two from a number of hymns of praise that are not being used elsewhere in the service. Sing for appreciation, not practice.

CALL TO WORSHIP: Psalm 118:23-24

HYMN OF PRAISE: (Choose from hymns of praise used this month.)

OFFERING SERVICE as before.

HYMN: "My God, I Thank Thee"

LEADER:

WOULD IT WORK?

Some junior boys and girls were talking with their teacher in one of our church schools. "What would you do if another boy hit you?" asked the teacher of John, one of the boys.

"I'd hit him right back," answered John and all the other boys and girls nodded their heads because John had said just the thing that they would have answered.

"Then what would happen?" the teacher asked John.

"He'd hit me again and we'd have a fight," exclaimed John.

"Would it be settled when one of you had won?"

"No-o-o," answered John slowly and thoughtfully. "If I won he'd watch to get even with me and if he won I'd watch to get even with him as soon as I could."

"Then hitting back doesn't really settle anything, does it?" questioned the teacher of the boys and girls. And the boys and girls silently shook their heads.

CONVERSATION: About possible ways of settling differences. Let the boys and girls offer suggestions. Guide their thinking so they will face up squarely to the question as to whether the suggested action will get permanent results.

LEADER: Jesus talked many times about forgiveness. Listen to his words.

FROM THE BIBLE: Matthew 6:14-15; Matthew 18:21-22 (By juniors)

LEADER: Jesus lived as he taught. It wasn't always easy but even when it was hard he stood for the right, loving, forgiving.

HYMN: "At Work Beside His Father's Bench"

LEADER:

It will not always be easy for us to follow Jesus, loving, forgiving as he, but doing easy things all the time makes us weak. Doing hard things for Jesus makes us grow strong for the right, makes us good followers of him. Turn to the hymn "Following Christ." While the music of this hymn is played softly read the words to yourself. Think of what the words mean. Are they words that you can mean if you say them to God?

QUIET MUSIC: "Following Christ" ("Savior, in the words I say") (Play softly two or three times)

LEADER:

Some of us are ready to make these words our prayer to God. We shall sing them as our prayer. If some of you are not yet ready to make them really and truly your prayer you may sing them as a lovely hymn.

PRAYER HYMN: "Following Christ" (If the hymn-tune is unfamiliar the words may be read as the prayer.)

RESPONSE: "Father, We Pray Thee" (To be used only if the words of the above prayer hymn are read instead of being sung.)

Intermediate Department

*By Charlotte C. Jones**

THEME FOR FEBRUARY: *Brotherhood*

For the Leader

In January the worship themes were centered about our personal relationships to God, involving such choices as renewed love and loyalty. This month we might well go on to what Jesus called the second great commandment, dependent upon that first,—love of neighbor, whether found next door or across the globe. The second Sunday in the month is set aside by the Federal Council of Churches for the consideration of Race Relations, while the one following starts Brotherhood Week, sponsored by the National Conference of Christians and Jews. These two organizations have cooperated in producing this special issue on Brotherhood Through Christian Nurture.

Let the pupils plan as many of the services with the leader as possible, using the suggestions which follow or substituting others which fit in more closely with their own particular studies. February is an easy month for such cooperation, with the favorite theme of Valentine's friendship for the sick and lonely, as well as that of Lincoln, the great humanitarian, and Washington, the founder of our democracy.

The worship centers will of course depend upon the particular emphasis chosen, with perhaps an American and Christian flag for the background on the Sundays dealing with neighbors in this country; next, a scroll symbolic of the Jewish trâdition with which our religion started; while for the final Sunday there might be a map showing the two hemispheres of the world surrounded by flags of the nations behind the cross, or a globe with the flags arranged in front, according to the sizes obtainable.

February 3

THEME: *My Neighbor*

PRELUDE: "Heaven is Here, Where Hymns of Gladness"

CALL TO WORSHIP: "Bless the Lord, O my soul, and all that is within me bless his holy name."

HYMN: "I Would Be True"

PRAYER: (See Unison Prayer, "Ambassadors of God," p. 354.[1])

LEADER: (Explain the themes chosen, as suggested above.) In January we were talking about ourselves and personal choices, such as love for God and his service as the highest thing for which to strive in the new year. But if we want to love God, we must love our neighbor also, in order to follow Jesus' command. He said that the love of God should come first, but that of neighbor would then follow. When asked who one's neighbor was, he told a story.

SCRIPTURE: (Read or retell the story of the Good Samaritan, Luke 10:25-37.)

ANTHEM: Same as Prelude; by duet or choir.

SCRIPTURE SENTENCES: (By several)

This is the message that we have heard from the beginning, that we should love one another.

He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Let us not love in word alone, but in deed and truth.

Now abideth faith, hope, love, these three; and the greatest of these is love.

PRAYER: "Friendship," p. 311.[1]

STORY:

A GOOD NEIGHBOR

One snowy day a young man laid some boards down the path which led from his house, in order to form a walk out to the street. It was just about dark when he finished, and as he was warming his hands over the stove after his work he happened to glance out of the window to see how his board walk looked in the snow. Then he noticed something which surprised him very much. An old woman was just in the act of carrying off one of the boards, the one nearest to the street.

At first the young man was outraged and angry to think that his property was being stolen and his work spoiled so soon. But then he thought better of his first impulse to rush out and make the woman drop the board.

"There must be some reason for this," he said to himself. "She wouldn't go to all the trouble of carrying off that heavy board just to bother me, I'm sure."

So the next day he inquired around, and found out that the old woman lived by herself at the edge of the town, and did not have the money with which to buy fuel during the cold winter days.

That afternoon the poor soul was startled by a knock on her door. Her heart stood still. "What if some one saw me take that board," she thought. "I'll surely be arrested and sent to prison!"

But great was her relief and joy to discover that instead of a policeman at the door there stood a workman from a coal and wood company, asking where he would put the half cord of wood he had for her in his wagon.

The name of the young man who was responsible for this deed of kindness was Daniel Webster, one of our good Americans whose birthday also comes this month.

PRAYER HYMN: "Father in Heaven, who Lovest All" (Use stanzas 1, 3, 5.)

OFFERING: (For some special act of neighborliness, perhaps the "March of Dimes.")

HYMN: "O Master, Let Me Walk with Thee"

BENEDICTION: And now may the grace of our Lord, Jesus Christ, who taught us to love others as ourselves, be with us all. Amen.

February 10

THEME: *Other Races* (Race Relations Sunday)

PRELUDE: "Lord I Want to Be a Christian"

CALL TO WORSHIP:

Oh give thanks unto the Lord; for he is good;
For his lovingkindness endureth forever.
Let the redeemed of the Lord say so,
Whom he hath gathered out of the lands;
From the east and from the west,
From the north and from the south.

Let us sing about God's children everywhere, in the east and in the west, in the north and in the south, how all are alike in his sight and so should be alike also in the hearts of his children, especially those who call themselves Christian and try to follow the way of Jesus, which is the way of love.

HYMN: "In Christ There is No East or West."

After each stanza, one of the following verses may be said:

1. Let us recall what Jesus said about the fellowship of love; "Even as the Father hath loved me, I also have loved you; abide ye in my love."

2. If we would serve Jesus as our Master, let us remember that he said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

3. Again Jesus said, "This is my commandment, that ye love one another, even as I have loved you."

4. Jesus also said, "Greater love hath no man than this, that a man lay down his life for his friend. Ye are my friends, if ye do the things which I command you."

PRAYER: Let us ask for strength to carry out the command of Jesus, the law of love, especially in the service of others. (Prayer by leader or pupil)

SCRIPTURE: (In own words, as, for example, the following:)

In the days, long ago, when the first friends of Jesus met to talk over their experiences with him, they could not help remembering what he had said about loving one another. It wasn't enough for them to say to one of the group who happened to be in need, "We're sorry, and hope you'll have better luck after a while." That would have been loving with the tongue only. So they fol-

*Worker with intermediates, wife of pastor of Central Church, Worcester, Massachusetts. Contributing Editor, *Children's Religion*, Pilgrim Press.

[1] *The New Hymnal for American Youth*, Appleton-Century Company.

lowed up their words with deeds. If anybody was in need, the others shared what they had with that one, until his fortunes did improve. We read about it in the book of the Acts of the Apostles. Notice it isn't the book of the *Words* of the Apostles, but the *Acts.* Those early Christians believed in *doing!* And this it what they did. Those who had property, such as houses, or even just the land, sold that property. And those who didn't have any, but who had possessions or goods of any kind, sold that. Then they all brought the money to the apostles who divided it up, so that everybody had a share, according to his needs. In that way nobody suffered want.

(Describe purpose of offering, if it is for something special, as for a Negro church or school, or some home missionary project of your denomination.)

While planning gifts for the churches of our Negro fellow-Christians, let us remember some of theirs to us! Perhaps one of their most outstanding gifts to America has been in connection with their music,—especially that rare American folk-song called the *spiritual,* which might have been lost had it not been preserved in the hearts and minds of the Negro people until some musicians recognized its great contribution to our music and started collections of these unique songs.

SPIRITUAL: (By choir, same as prelude, or another.)

STORY:

A FAMOUS NEGRO

When Matthew Henson was a boy he used to like to watch the boats sail up and down on the Potomac River near where he lived. Later on he became a cabin boy on a ship, and went all over the world,—to China, to North Africa, France, Spain, and even Russia. Back in Washington one day he met Robert Peary, a civil engineer in the United States Navy. As a result he was taken down to Nicaragua, and three years later on Peary's explorations to Greenland.

Seven times Peary tried to reach the North Pole from there, but always the party had to turn back again. Then on July 6, 1908, began the eighth expedition, in the *Roosevelt.* They fought almost impassable ice every foot of the last part of the voyage which carried them to Cape Sheridan. Then followed many days of preparation before pushing on to Cape Columbia where they were to set out for the Pole, four hundred and thirteen miles away. The way was very difficult and dangerous, but at first their numbers were undiminished. Then those with frozen feet were sent back to make a trail to Cape Columbia again, so that others, returning, could find it.

Every man in the party hated to think that he might be the next to be sent back, for all knew that the one chosen to go on with Peary would be greatly honored. They also knew that such a person would have to have great courage, and the greatest power of them all to endure the cold without complaining. But they were not prepared to see this honor befall the colored man in the party, Matthew Henson! Yet that is what happened.

Peary, Henson, and four Eskimos finally set out on the last stretch still lying between them and the North Pole. Then, five days later, on April 6th, Peary pulled a small package from under his outer fur garment. Taking out an old silk flag, he fastened it to a stick and stuck it on top of their igloo. "This is the most northerly camp in the world," he said.

The next morning when Peary was taking the elevation and making notes, he turned to Henson and said, "We will plant the Stars and Stripes at the North Pole!" And they did.

Back in Washington, Peary said, "I congratulate the Negro race upon having such a member as Matthew Henson. He has driven home to the world your adaptability and the fibre of which you are made. His is the hard-earned reward of tried loyalty, persistence and endurance. He should be an everlasting example to your young men that these qualities will win whatever object they are directed at."

ALTERNATIVE POSSIBILITIES:

Perhaps some would like to tell of other famous Negroes, or of members of other races,—brown, yellow, red, or white—who have made this their adopted country and look to the Stars and Stripes as their flag.

Still others may choose from the following:

1. *Poem,* "The American Flag," p. 335[1]
2. *Prayer,* "For True Patriotism," p. 312[1]
3. *Hymn,* "Pass on the Torch," p. 189[1]

OFFERING: (As previously planned)

HYMN: "O Brother Man"

BENEDICTION: And now may the love of God, our Father, dwell in our hearts richly, both on this day and forevermore. Amen.

February 17

THEME: *Other Religions* (Brotherhood Week)

PRELUDE: "At Length There Dawns the Glorious Day"

CALL TO WORSHIP: Psalm 96:1-4a

HYMN: (Same as prelude)

SCRIPTURE AND PRAYER: "A Litany of Brotherhood"

How good and how pleasant it is for brothers to dwell together in unity! For God hath made of one blood all nations and people to dwell on the earth.

We thank thee, our Father, that all men are brothers, through our divine brother, Jesus Christ.

There is no difference between Jew and Greek, bond or free.

We thank thee, our Father, that all men are brothers.

This is the message of the Gospel, that we should love one another; and that he who loveth God should love his brother also.

We thank thee, our Father, that all men are brothers.

We also have received the commandment that we should do unto others as we would that they do unto us.

Help us, our Father, to keep this commandment.

"Inasmuch as ye have done it unto one of the least of these, my brethren," said Jesus, "ye have done it unto me."

Help us, our Father, to keep this commandment.

Jesus also said, "Go ye into the world and preach my gospel to every man and to all nations."

Help us, our Father, to keep this commandment.

All: Teach us anew, our Father, that all peoples at home, and in all the world, of every race, color, and creed, are our brothers, and thy children. Amen.

TALK:

ONE GOD

When Johnny Pulatsky and Marie Menard, Abe Goldstein, Greta Jensen, and Rosie O'Brien landed at Ellis Island, they not only spoke in Polish, French, Jewish, Norwegian, and a rich Irish brogue, but they also worshiped in different ways. In Poland, Johnny had lived near the Russian border, so in New York he was sent to a Greek Orthodox

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church, which was most like the one to which he had been accustomed. Marie, being Roman Catholic, went to Saint Patrick's Cathedral, where she met Rosie. Abe attended a Jewish synagogue; while out in North Dakota, Greta went to live with some of her relatives who belonged to a Lutheran Sunday school. And, although all five children came from a different country in Europe and spoke different languages and worshiped in different ways, yet they all believed in the same God, and became good American citizens.

Because our country is composed of people from so many different nations, it has been called "the melting pot." But perhaps it is more like a jig-saw puzzle, in which all the pieces fit together, each adding a part to the finished picture. That is the way that different races and nationalities and religions, or denominations even within one religious faith, can add to and enrich the whole, if they work together. But if one stays outside the picture, or does not fit in properly, the whole effect is spoiled.

So we welcome many different kinds of people here in America, and we try to encourage them to work together as good citizens. We, too, can do our part by being friendly and cooperative, until they learn the common language and understand what Christian democracy can really mean. We all have many things in common, no matter where our ancestors came from originally, and yet we each have a distinctive contribution to make to the enrichment of this country, from the very fact that we are different in certain respects. Each has his own native ability and acquired skills to add to the common storehouse of good. The boy from Switzerland can carve very delicately; the girl from Holland or Belgium can knit or make dainty lace; the child from Germany is conscientious and studious, a lover of good music, as is also the one from Italy, who perhaps is artistic as well. And so it goes.

Like leaves on a tree, no two nationalities are alike; yet all joined together make a pleasing and useful whole. Then, too, there are many different kinds of races in our country, just as there are trees in a single forest, yet in each case they can blend nicely into one, coming from the hand of the same great Creator to whose life-giving energy they owe their existence.

An Eastern story tells of three travelers who once met beneath the welcome shade of a great tree.

"This is the gift of Allah," said one.

"Not so," replied another, "our god, Krishna, gave it to us."

"Nay, but you are both mistaken," replied the third. "It was placed there by none other than the great God of all whom my people worship."

Thus they argued back and forth, and so they might very well be urguing still, were it not for the fact that a fourth traveler joined them; and, being very wise, this man said, "There need be no quarrel among you. For, if, as you say, the god of each one gave this tree, it is quite clear that you must all be worshiping the same god, even though you call him by different names."

With which simple solution the other three at once agreed.

That is the way with many of our differences; they exist in names rather than in fact. A wise man of old once said, "Have we not all one Father,—hath not one God created us?" If, then, we are children of the same God, we should live together as brothers, sharing with each other that love which comes to us from a common Father.

PRAYER: (Based on this theme)

RESPONSE: "Father in Heaven, Who Lovest All" (Stanzas 1, 4, 6)

OFFERING: (as before)

HYMN: "Gather Us In, Thou Love, That Fillest All"

BENEDICTION: And now may the Holy Spirit of God rest upon us, and kindle within our hearts a deeper love for all his children everywhere. Amen.

February 24

THEME: *The Whole World*

PRELUDE: "My Country Is the World"

CALL TO WORSHIP: Psalm 67

PRAYER: "For New Americans" (p. 315[1])

HYMN: (Same as Prelude)

TALK: (On the theme of cooperating with other nations for one kingdom of God, even as we have learned to cooperate in America with representatives from all nations.)

RESPONSIVE READING: "Prophets in all Lands Speak Friendship" (p. 367[1])

PRAYER RESPONSE: "Father in Heaven, Who Lovest All" (stanzas 1, 2, 6)

PLEDGE: "Good Will Toward All" (p. 368[1])

SPECIAL FEATURES: 1. "Ceremonial of Maps" (p. 366[1])
2. "Let the People Love" (p. 336[1])
3. "God of the Strong, God of the Weak" (Hymn recited by Speech Choir)

OFFERING: (An "Inasmuch" gift, for the destitute in war-devastated countries of the world)

HYMN: "There's a Light Upon the Mountains"

BENEDICTION: Deuteronomy 6:24-26.

Senior and Young People's Departments

*By Ronald E. Osborn**

THEME FOR FEBRUARY: *The Son of God* (The Four Gospels as a guide to devotion)

For the Leader

This series of worship programs is built upon the classics of Christian devotion. There is a double purpose: to provide young people with the opportunity to worship, and to acquaint them with some of the noblest materials in our religious heritage. Familiarity with these materials will enable them to draw upon them in planning programs for worship upon many other themes.

For four months Old Testament materials were used: October—*Praise God* (the Psalms); November—*The Wisdom of God* (Wisdom Literature); December—*Voices for God* (the prophets); January—*Men of God* (Old Testament characters). These programs for February are the first to be based upon a portion of the New Testament. The theme is *The Son of God*, and the materials are the Four Gospels.

February 3

THEME: *Man of Power* (Mark's portrait of Jesus)

PRELUDE: "All Glory, Laud, and Honor"

SENTENCE OF WORSHIP: Truly this man was the Son of God (Mark 15-39).

HYMN: "Come, Thou Almighty King"

PRAYER: Almighty God, who has manifested the wonder of thy power supremely in the life and words of Jesus thy Son: Grant unto us to be so mindful of his heroic spirit, his ministry to the needs of men, his death met bravely on our behalf, and his triumph over sin and the grave, that we may be found worthy of his Gospel; in his name. Amen.

LEADER:

Of all the thoughts which move us to worship, a consideration of the life and the personality of Jesus is supreme. To walk in imagination with him along the dusty roads of Galilee, to sit at the seaside and hear once again the matchless words of grace that fell from his lips, to stand in sorrow on Mount Calvary and contemplate his crucifixion, to wait in a springtime garden and hear the words of divine hope, "He is risen!"—to do these things is to lift our spirits to God in worship. The Four Gospels which tell the story of Jesus are preeminent among the classics of Christian devotion.

The shortest of our Gospels, and probably the first to be written in its present form, is Mark. Directed to the church at Rome, it portrays Jesus as a man of power and action, the strong and fearless hero who would appeal to that sturdy people. The opening chapter of Mark is almost breathless in its pace as it moves Jesus starightway from one mighty work to another.

READER: Mark 1:16-22, 28.

NOTE: *The following responses may be sung by a prepared soloist or chorus or by the group as a whole. In any case, the closing response should be sung by the entire group. Indicate the responses on a blackboard or on written or mimeographed programs. If this is not possible, announce the number of the hymn before the Scripture is read.*

RESPONSE: "O Master Workman of the Race," stanzas 1 and 3

READER: Mark 1:32-34

RESPONSE: "When the Golden Evening Gathered," stanzas 1 and 3

LEADER: So throughout the Gospel of Mark the picture is of a man of power. In his death he is heroic and in his resurrection he triumphs over every enemy. This is a book which moves us to worship.

READER: Mark 15:22-26, 37-39

RESPONSE: "O Son of Man, Our Hero Strong and Tender," stanza 1

READER: Mark 16:1-8

RESPONSE: "All Hail the Power of Jesus' Name," all stanzas

February 10

[EDITOR'S NOTE: Since this is Race Relations Sunday, this service may be used with that emphasis in mind, with perhaps an introductory talk or discussion on the problems involved. Ample resources are given in this issue of the *Journal*. Note especially Robert Tesdell's article, "The Boy Who Would Not, but Did."]

THEME: Friend to Man (Luke's Portrait of Jesus)

PRELUDE: "O Jesus, Youth of Nazareth"

CALL TO WORSHIP: Luke 1:68, 78-79

HYMN: "Fairest Lord Jesus"

PRAYER: Eternal God of love, who didst make thyself known to men in the loving concern of Jesus, the friend of the publicans and sinners: Teach us the meaning of worthy

*Member of the faculty, Northwest Christian College, Eugene, Oregon.

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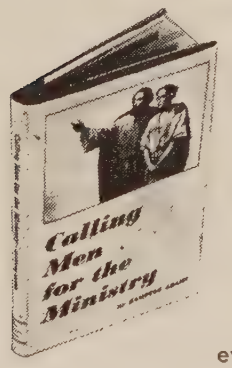

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comradeship with our fellows and with thee, that as we associate with the best we may be our best; through Christ our Lord. Amen.

LEADER: One of the most ennobling and inspiring experiences of life is friendship. Worthy friends draw out the best in us and we draw out the best in them. Many persons fail in life because they have not cultivated the disposition of friendliness. Nearly every man whom the world counts great was strengthened and inspired by noble companions. Jesus himself drew men and women about him, not alone that he might minister unto them, but also because he desired their friendship.

The Gospel of Luke—written for the Greeks, who prized human perfection—tells us much about friendship, for it presents Jesus as a Friend to Man.

READER I: If I am to have friends, I must be such a person as to deserve friendship.

READER II: Luke 2:52

READER I: If I am to be a worthy friend, I must share my joys and ideals with my comrades.

READER II: Luke 5:27-29

READER I: If I am engaged in an important task, I may find help and strength in the comradeship of like-minded friends.

READER II: Luke 8:1-3

READER I: If I am to live by the rule of friendliness, I must not be bound by conventions which make distinctions on account of race or nationality or religion.

READER II: Luke 10:30-35

READER I: If I seek to be a friend to all, I will find opportunities to help others no matter how difficult my own circumstances may be.

READER II: Luke 23: 33, 39-43

READER I: If I am truly to be a friend, I shall live in the spirit of Jesus.

CLOSING HYMN: "I've Found a Friend, O Such a Friend."

February 17

THEME: *Great Teacher* (Matthew's Portrait of Jesus)

PRELUDE: "My Master Was So Very Poor"

CALL TO WORSHIP: Matthew 11:28-30

HYMN: "How Sweet the Name of Jesus Sounds"

PRAYER: O God of Truth, who didst send thy Son among men not as a conqueror or a king or a warrior, but as a teacher: Open our minds to the message which he brought that we may be worthy of the name disciple; for his sake. Amen.

LEADER: Whenever a person speaks of the Great Teacher, there is no doubt as to who is meant. By common consent that term of honor has become a title for Jesus. For he was a skilful teacher, enchanting his countrymen and all subsequent generations with his matchless parables of the Kingdom of God. Supremely in the Gospel of Matthew is Jesus set forth as the Great Teacher. And as we listen to his words we are brought close to God.

READER I: Matthew 5:1-10

LEADER: So let us seek that Godlike character which is the source of happiness.

READER II: Matthew 13:1-8

LEADER: So let us take heed how we receive the seeds of the Kingdom that God sows in our hearts.

READER III: Matthew 13:33

LEADER: So let us put our trust in those mighty ideas from God which shall at last transform our world.

READER IV: Matthew 13:45-46

LEADER: So let us cherish in our lives those things of supreme value that we may indeed possess the treasure of the Kingdom.

READER V: Matthew 28:18-20

LEADER: So let us live in the spirit of Jesus that we may teach others the way of life, even as he has taught it to us.

PRAYER HYMN: "Lord, Speak to Me That I May Speak."

February 24

THEME: *Lord of Life* (John's Portrait of Jesus)

PRELUDE: "Praise, My Soul, the King of Heaven"

CALL TO WORSHIP

SENTENCE OF WORSHIP: John 1:14

HYMN: "O Son of God Incarnate"

LEADER:

The last of our Gospels was written many years after the death and resurrection of Jesus. Mark, Matthew, and Luke had been circulating among Christians for more than a generation. So John is somewhat different from them. The Fourth Gospel is not so much the story of the life of Jesus as a discussion of the meaning of his life. It was written by a Christian who had learned across the years how much Jesus could mean in his own experience. He presented him as the Lord of Life.

A characteristic feature of the Fourth Gospel is the large number of Jesus' sayings beginning with the words, "I am." As we consider these sayings, we are inclined to worship.

READER: Jesus said, I am the bread of life (John 6:35).

PRAYER: O God, who hast made us to hunger so that we may feed and grow: Create in us the hunger after righteousness that we may find the satisfaction of those who desire Christ-likeness above all things else; in the name of our Lord Jesus. Amen.

READER: Jesus said, I am the light of the world (John 8:12).

PRAYER: O God who givest light that we may see: Help us to face every experience of life as it is illuminated by the spirit of Jesus, that we may understand and not fear; in his name. Amen.

READER: Jesus said, I am the good shepherd (John 10:11).

PRAYER: God of tenderness and loving care, who guidest us along the pathway of life: Grant that we may remember the concern of our Lord Jesus for all who are in need, for the sheep "which are not of this fold," that our church may be "big enough for thee;" in his name. Amen.

READER: Jesus said, I am the resurrection, and the life (John 11:25).

PRAYER: Almighty and everlasting God, who hast fashioned in us spirits that yearn beyond earth and time: Create in us also a devotion to the spirit of Jesus that we may be worthy to live with him and with thee throughout eternity; for Christ's sake. Amen.

READER: Jesus said, I am the vine, ye are the branches (John 15:5).

PRAYER: Eternal God, Source of all that is good and true: Impress upon us the realization that apart from thee we can do nothing, so that, depending upon thee, we may do all things through Christ who strengtheneth us. Amen.

READER: Jesus said, I am the way, and the truth, and the life (John 14:6).

PRAYER: O God, who hast revealed to us in Jesus Christ all that we can know or need to know about the meaning of life: Help us each day to master more fully the truths which he revealed, that we may walk in the way which leads mankind to thee; in his name. Amen.

CLOSING HYMN: "Immortal Love, Forever Full"

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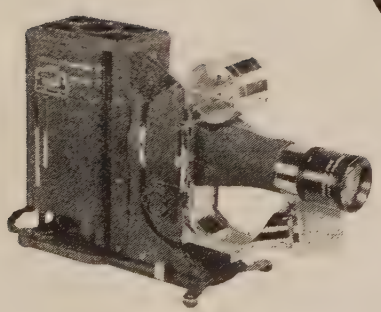

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New Books

Man's Most Dangerous Myth: The Fallacy of Race

By M. F. Ashley Montagu. New York, Columbia University Press, 1945. 304 p. $3.25.

In his first two pages the author boldly asserts that "race," as most of us, politicians and scientists as well, understand it, has no basis in scientific fact; its only ground is in our prejudices. This scientific student, a leading authority in anatomy for many years, admits only one basic biological fact in this matter: mankind may be regarded as comprised of four groups that are often enough physically different to justify being classified as separate races: Negroid, or black, the Australoid white, the Caucasoid white, and the Mongoloid. But there is so much mixture among groups carrying these names that the names mean practically nothing when it comes to considering the groups we actually have.

The elaborate classifications of races and sub-races built upon these broad differences are, the author boldly claims, at fault in that, without exception, they assume the one thing they seek to prove, namely, the existence of human races. It is asserted that " 'race' is a fixed and unchangeable part of the germ plasm, which transmitted from generation to generation, unfolds in each people as a typical expression of personality and culture." This notion is the "pure myth" that the author proceeds to rip apart. And he does so by a careful analysis of the evidence. He is not averse to quoting one noted social scientist as a shorthand method of causing an atomic explosion in the argument of another.

A chapter of especial interest to our readers is the one on myths relating to the physical characters of the American Negro. The author explodes the notions that Negroes have a peculiar "racial" or bodily odor, that the sutures of the skull close earlier in life, thus interfering with mental development, that the Negro nose is more primitive merely because it is flatter, that the Negro torso is closer to that of the ape, and so on. He admits that the Negro brain is not as large as that of the whites, by a very small percentage to be sure, and then coyly states that Negro Kaffirs, Japanese, American Indians, Eskimos, etc., have larger brains than average whites and that the Neanderthal man of 50,000 years ago outweighed the brains of all. In polite scientific language he then gives the equivalent of "So-what?" Size, weight, external morphology of the brain have nothing to do, he reveals, with its capacity to function as a brain.

A very interesting chapter shows that the Jews are not a "race" and gives a sympathetic and factual picture of the history of a people who have suffered more from this tragic myth than any other.

The chapter on race and democracy admits that there are differences in temperament, mental attitudes and cultural behavior between ethnic groups, but claims that these are due to different social and other conditions *and are not inborn.* The problem of democracy, then, is to deal with the total social conditions that will "balance the interests of all its component groups and citizens." This social function of democracy the author states clearly, but unhappily he does not pick it up again in his final chapter where he presents his solution entirely in terms of a reformed educational system.

In criticizing our present education because it does not touch the world of life where pupils are really educated, the author lays the groundwork for bringing together a reformed education and social change as partners in this task of democracy, but he does not propose such a partnership in his solution; at this point lies the one serious omission in an excellent and indispensable book for all who are concerned about this sore spot of "race" in our "body-politic."

P. R. H.

The Christian Church and Race

By John Knox. New York 10, The Federal Counell of Churches of Christ in America, 1945. 24 p. $.15.

This is the first publication of one of the papers prepared by the Federal Council's Commission on the Church and Minority Peoples. It deals with race in the modern world, the Christian norms covering the faith and nature of the church and the mind of Christ, and the church's task. It should be widely distributed during observance of Brotherhood Month events.

T. R. H.

The Story of the Springfield Plan

By Clarence I. Chatto and Alice L. Halligan. New York, Barnes and Noble, Inc., 1945. 202 p. $2.75.

The now famous Springfield Plan takes for granted the democratic foundations and ideals of America; it looks broadly at the tensions or strains in modern life, racial, religious, economic, and political, that now plague our democracy; and then it asks, what can the schools do to prevent and cure these tensions?

The program was started about five years ago. Springfield was a good city in which to begin. To its original British stock other groups have been added until now its four largest racial groups—British, Irish, French-Canadian, and Italian—make up more than half the population, with no group having 20 per cent of the total. It is a typical industrial community. It has all the normal religious groups and classes, a good school system and liberal traditions in education. So it was a good place to start something of this sort.

The plan is really a comprehensive program of inter-group education, with four objectives:

To help pupils to understand fully all groups in the population.

To guide pupils in facing the unfinished tasks, the "sore spots" in our society.

To teach pupils to understand the forces that tend to create prejudices and so prevent clear thinking.

To develop a program for adults outside the school as well as for the schools.

A representative committee was, of course, the starting point. A "proving time" for plans and ideas was necessary, and still goes on. Teachers, supervisors, principals, board members, parents and others were enlisted. Standing committees were set up.

And so—what happens in inter-group education and citizenship?

Well, classes develop resource books for future use in the school, giving the background, virtues, and cultural contribution to the community of each national group in it, large and small . . . A school committee from six grades discusses putting the magazines of a small religious group in the school library, and decides to do it for reasons many older heads would not have grasped . . . All teachers male or female, who do the same standard of work, whether with first grade or high school seniors, get the same salary . . . . Committees of teachers pass on qualifications of teachers for salary increases and allowances for disability and illness . . . . Negro teachers handle classes of mixed and all white pupils—after a most judicious introduction of this idea . . . . Pupil committees decide regulations about making a noise near apartment houses on the way home—"There are babies; we might wake them up." "Men sleep in daytime because they work at night." . . . . Pupils serve on the P. T. A. . . . . Through all of these and many other activities pupils of all racial groups have the experience of "living, learning, working, and thinking together."

This program goes deeper than projects outside the regular curriculum. It permeates the regular subjects of that curriculum. Every subject contributes to the purposes of the plan. The school and the community share in the plan. And the leaders face their unfinished task for they know that no such plan can bring in the millenium over night. Even though a movie has played up the plan, its supporters know that there is much yet to be done. This is a significant book.

P. R. H.

The Minister Teaches Religion

By Frank A. Lindhorst. New York, Nashville, Abingdon-Cokesbury Press, 1945. 125 p. $1.00.

Here's a book that ministers will enjoy and one many laymen would like to present to their pastors. On the basic assumption that the minister is teaching religion in his every attitude and act, official or otherwise in all his contacts with members of his congregation, Dr. Lindhorst breaks down the teaching task into its various phases and gives practical suggestions for making it most effective.

H. J. S.

What Is Christian Civilization?

By John Baillie. New York, Charles Scribner's Sons, 1945. 59 p. $1.00.

After a historical survey in which an attempt is made to measure the actual influence of Christianity upon Roman and Medieval civilization, Dr. Baillie asks, "In what sense can our western civilization be called Christian? Is the term an accurate description or merely a convenient tag?"

If we look at our moral practice, clearly it is far from Christian. Shall we then, to avoid hypocrisy, give up the term? "No" says this distinguished Edinburgh theologian. For it is not our moral practice but our professed moral standards which are the hall mark of our civilization. Even when we violate those standards we acknowledge that they are Christian.

Dr. Baillie takes a dim view of the possibility that our western Christian conscience will survive, severed from its original setting of belief and original nourishment of worship. Only as our civilization is reinvigorated by the Christian faith from which it sprang will it avoid a premature destruction.

G. E. K.

The Light of Faith

By Albert W. Palmer. New York, The Macmillan Company, 1945. 156 p. $1.75.

Perhaps the most important thing about this book is its sub-title: "An Outline of Religious Thought for Laymen." For this is a message that the lay people of the churches need. The renewed emphasis on the place of lay people in the church, particularly in Christian education, makes the publication of such a book peculiarly fitting at this time.

Dr. Palmer begins with the "dark and dangerous days" in which we live, admits that the Christian faith which has always been central in Christianity is in danger of losing its appeal and power and declares that this faith must be restated in terms that laymen can understand and accept.

He then proceeds to make such a restatement.

THEOLOGY *for* LAYMEN

Have you read Albert W. Palmer's new book, "THE LIGHT OF FAITH"? It is an outline of religious thought for laymen. Many pastors will want to pass it on to their church officers and Sunday School teachers. Published by Macmillan. Order through local bookstore or Pilgrim Press. $1.75.

Naturally he begins with God. Here as elsewhere he takes the synthetic view that senses a rich value in both sides of what seem to be exclusive extremes. It is neither just a case of God seeking us nor of us seeking God, but *both;* not of his being all above nature or all in nature, but *both.* So he goes on and deals with human personality, suffering and evil, the religion and person of Jesus, the church, the problem of what is right and wrong, and so on. He deals in a forthright manner with such perplexing problems as the resurrection of Jesus, the miracles, and life after death.

Dr. Palmer's whole book is his way of walking boldly up to the issue now being sharply drawn in the church between liberalism and its critics, and finding the answer not in either side but in the values of both. He stands by and expounds the liberal position at its best.

P. R. H.

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WHEN LIFE GETS HARD

By James Gordon Gilkey

This stimulating book suggests ways by which the ordinary person can manage the burdens which the war-years have laid upon us all, burdens which the postwar years will—for a time at least—continue to bring. The author is minister of the South Congregational Church in Springfield, Massachusetts, and has written many other important religious books. **$1.50**

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Tell Me About the Bible

By Mary Alice Jones. Chicago, Rand McNally and Company, 1945. 92 p. $2.00.

This new book by Mary Alice Jones is very heart-warming and satisfying. Children, parents, and teachers will enjoy it. Simply but delightfully written, readers may not at first realize the tremendous contribution Dr. Jones has made to the field.

In the story, Bobby is a normal boy who asks his mother about how the world came to be, questions about the Bible and about God. While answering these wonderings, Bobby's mother reveals in an ideal parent-child relationship a deep religious faith. She starts with the beginning in such a way that, along with Bobby, as listeners, we all feel a sense of awe and reverence—a fellowship with God.

Passages from the Bible are used in the story-book in a most unique fashion so that children become acquainted with the Bible itself. The author has been unusually successful in being able to give an idea of the variety of content in the Bible as a whole so that even young children can understand it.

From *Tell Me About the Bible*, in life situations and language they can understand, children will learn that the Bible reveals God's plan for the universe, his plan for people and for countries. They will learn about the life of Jesus. And at the very end of the story, the child listener discovers how, even though a little child, the Bible can help him in his daily personal and social living.

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M. G. W.

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"Well-written, convincing, and important in its implications."—*New Republic.*

"One of the most searching and incisive of the briefer analyses yet to appear."—*American Political Science Review.*

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Additional Books Received

BROADMAN COMMENTS on the International Bible Lessons for Christian Teaching. UNIFORM SERIES, 1946. By W. R. White. Nashville, Broadman Press, 1945. 396 p. $1.50. The former editor of the Southern Baptist Sunday School publications interprets the Uniform Lessons for 1946 with simplicity and freshness.

*CHRISTIAN VOCATION. By Douglas Horton, Ernest F. Tittle, William B. Lampe. Boston, The Pilgrim Press, 1945. 72 p. $1.25.

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY, 1946. By Robert D. Higley, etc., Editors. Butler, Indiana, The Higley Press, 1945. 320 p. $1.25. This Commentary is on the International Uniform Lessons. It is a "complete teacher" and definitely evangelistic.

MEDITATIONS FOR THE SICK. By C. J. Scherzer. New York, Nashville, Abingdon-Cokesbury Press, 1945. 16 p. $.25. A lightweight pamphlet designed in content and make-up for reading by sick people who need the comfort of Scripture, hymns and prayers but cannot hold heavy books.

MEMOIRS OF THE SECTION ON ALCOHOL STUDIES, YALE UNIVERSITY. No. 3. *Adult Adjustment of Foster Children of Alcoholic and Psychotic Parentage and the Influence of the Foster Home.* By Anne Roe and Barbara Burks. New Haven, Connecticut, Quarterly Journal of Studies on Alcohol, 1945. 164 p. $2.00.

MY SON. By Armand L. Currie. Richmond, Virginia, John Knox Press, 1945. 29 p. $.50. An unusual Christmas story written in the words of Joseph, who tells of training the young Jesus.

*THE NEGRO IN AMERICAN LIFE. By John Becker. New York, Julian Messner, Inc., 1945. 53 p. $1.00.

POINTS FOR EMPHASIS. A Vest-Pocket Commentary on the International Bible Lessons for Christian Teaching, Uniform Series, 1946. Nashville, Broadman Press, 1945. 192 p. $.40.

*THE RISE OF THE JEWISH COMMUNITY OF NEW YORK 1654-1860. By Hyman B. Grinstein. Philadelphia, The Jewish Publication Society of America, 1945. 645 p. $3.00.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1946. Practical Expositions of the International Sunday School Lessons. 25th Annual Volume. By Earl L. Douglas, New York, The Macmillan Company, 1945. 378 p. $1.50.

STRENGTH FOR THE DAY. Daily Devotional Messages for a Year. Chaplain Norman E. Nygaard, Editor. New York, Association Press and Fleming H. Revell Company, 1945. $1.00. A neat, pocket-sized book containing devotional messages for each day in the year and for the Christian special days. The messages were written by ministers of many denominations.

*THOSE OF THE WAY. By Willard L. Sperry. New York, Harper and Brothers, 1945 146 p. $1.50.

TOMORROW'S TRADE. Problems of our Foreign Commerce. By Stuart Chase. New York, The Twentieth Century Fund, 1945. 156 p. $1.00. Fifth in Mr. Chase's six reports on postwar questions, this one describes the essentials of foreign trade, reviews the history of our past international commerce and shows how to avoid the mistakes following World War I. Written in the author's usual clear and interesting style.

*WHEN LIFE GETS HARD. By James Gordon Gilkey. New York, The Macmillan Company, 1945. 138 p. $1.50.

*WHEN YOU MARRY. By Evelyn M. Duvall and Reuben Hill. New York 17, Association Press, 1945. 450 p. $3.00.

* To be reviewed.

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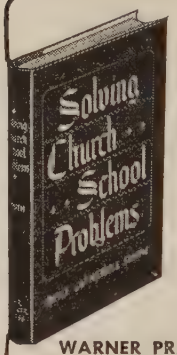

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What's Happening

Youth Week Will Have Big Observance

CHICAGO, Ill. A record observance is promised for Youth Week, January 27 to February 3, in which more than 4,000,000 young people will join, with "Mold the World —through Daily Christian Living—through Unbounded Christian Fellowship" as their point of attack on community life. The inside cover of the front page of this *Journal* gives details of the Week, which is sponsored jointly by the United Christian Youth Movement and Christian Endeavor. Reports indicate that it will be emphasized in thousands of churches and communities with youth participation in services, special programs and community study. A notable part of the observance is the Parshad College Scholarship Contest which will be conducted for the second time this year.

Conference Considers Visual Curriculum

CHICAGO, Ill. The problems involved in integrating visual aids to Christian education with the church curriculum were the subject of a special two-day study by executives of sixteen denominations at the Correlating Conference on Audio-Visual Aids held in Chicago last October. The group included executives of Boards of Christian Education and of denominational publishing houses, editors responsible for curriculum development, and denominational directors of visual education, supplemented by International Council staff members and advisors recruited from the educational field and from commercial agencies.

The recommendations made by the conference, while the subject to approval by the Council and by denominational curriculum committees, gave strong indication that within a very few years churches may expect the production of at least some elective courses especially designed to utilize the values of the visual method of education. Toward this end the conference urged denominational agencies to experiment with the visualization of existing curriculum materials during the next few months so that a body of experience might be built up for further study. Plans are going forward for a continuation of the conference in connection with the International Workshop in Visual Education tentatively scheduled for Green Lake, Wisconsin, next September. A few copies of the report are available from the Council's Department of Visual Education.

Dr. Paul H. Vieth was chairman of the conference while the following served as chairmen of commissions making specialized studies: Rev. Walter L. Jenkins, Commission on Integration of Visual Aids with the Ongoing Curriculum; Rev. Howard E. Tower and Rev. Alex B. Ferguson (co-chairmen), Commission on Research and Production; C. D. Pantle, Commission on Distribution and Sales; and Rev. Richard Hoiland, Commission on Educating Local Leaders in the Effective Use of Visual Aids.

International Council Meeting to be Held at Columbus in February

CHICAGO, Ill. With ODT regulations lifted, the 24th annual meeting of the International Council of Religious Education will convene in full session at Columbus, Ohio, February 10-16. More than 1,200 delegates, the majority of whom are members of seventeen Advisory Sections of the Council, are expected. Headquarters for the conference will be the Deshler-Wallick Hotel, while other hotels and public buildings will be used for meetings, as well as some of the downtown and residential churches.

A popular mass meeting, held at King Avenue Methodist church, will open the session on Sunday evening. President of the International Council, Harold E. Stassen, who served as United States delegate to the United Nations Conference at San Francisco, will speak on "The Christian Community and World Order." Mr, Stassen, thrice governor of Minnesota, recently returned to civilian life after serving several years with the U. S. Navy in the Far Pacific.

On Monday evening an historic event will highlight the entire session. For at that time a colorful service will be held at the high school celebrating the completion of the new Revised Standard Version of the New Testament by a group of eminent Bible scholars after fifteen years of study, translation and revision. In a dramatic setting, the first copy of the new version will be presented to President Stassen by Dean Luther A. Weigle of Yale University Divinity School, chairman of the Standard Bible Committee. The Old Testament is still in preparation, and will not be ready for publication for at least four more years.

Advisory Sections will meet Monday, Tuesday and Wednesday as follows: Children's Work, Young People's Work; Adult Work; Directors of Religious Education; Denominational Editors; Denominational Publishers; International and National Executives; State and Regional Executives; City Executives; Professors of Religious Education; Lay; Weekday Religious Education; Vacation Church Schools; Leadership Training; Missionary Education; Research; and Pastors.

On Tuesday evening a joint session of all Advisory Sections will launch the quadrennial emphasis for 1946-1949, "The United Teaching Crusade," in a program planned by the Crusade Committee headed by Dr. Reuben H. Mueller, Cleveland, Ohio. The third national Russell Colgate Distinguished Service Citation will be awarded at the All-Council Fellowship luncheon to be held at the Neil House Wednesday noon.

Dr. Roy G. Ross will be honored at a dinner on Friday evening on his completion of ten years of service as general secretary of the Council. In charge of arrangements is a committee appointed by Dr. Luther Wesley Smith, chairman of the board of trustees of the Council. The committee consists of: James L. Kraft, Chicago, chairman; Dr. Arlo Ayres Brown, Madison, N. J., and Oreon E. Scott, St. Louis, Mo.

Among other large gatherings to be held during the week will be the annual meeting of the International Association of Daily Vacation Bible Schools scheduled for 12:30 on Monday, with Congressman Ralph W. Gwinn, Washington, president of the Association, presiding.

The Commission on Educational Program of the Council will meet Thursday and Friday mornings, while standing committees of the Council are scheduled for Wednesday and Thursday. Thursday afternoon and evening the Council's board of trustees will be in session. Friday and Saturday will be given over to meetings of The International Council, under the leadership of Dr. Arlo Ayres Brown, chairman.

Youth Crusade in Dayton

DAYTON, Ohio. The churches of Dayton, cooperating with various youth agencies of the city, have launched a Christian Youth Crusade, "Youth Looks at Life." The Crusade was launched at an opening dinner Tuesday, November 6, with greetings from the Mayor, Chief of Police, representatives of the city and county schools, Y.M.C.A., Y.W.C.A., Camp Fire Girls, Boy and Girl Scouts, Chamber of Commerce, labor organizations, and others. The guest speaker for the dinner was the Rev. George Lackland, D.D., pastor of the Indianola Methodist Church, Columbus, Ohio.

The speaker on the first of the series of eighteen Saturday nights was Dr. Grace Sloan Overton, with a thousand young people in attendance. Other speakers were Dr. Raymond R. Peters and Dr. Raymond Veh. Each Saturday night high school and college choruses will sing. Joe Albrecht, freshman at Otterbein College, is the song leader. Rev. Harvey C. Hahn is serving as Master of Ceremonies. The response so far has been most enthusiastic.

This is a project of the Ministerial Association, the Youth Federation, and the Church Federation.

The Breath of the Future

TWO YEARS AGO, in another special issue on Brotherhood, the *Journal* carried the story of the Springfield Plan. At that time it was only in its tentative stages and information had to be obtained first hand. Since then a March of Time movie has been produced about it, and a book has been published which is reviewed in this number. Two or three things in the current issue also seem to have the breath of the future on them.

Councils in Action

SPRINGFIELD, Mass. The Springfield Council of Churches, at its fall business meeting, elected CAPT. FRANKLIN D. LOEHR as its permanent executive secretary. Captain Loehr has just been released from the Army after serving as a chaplain at Westover Field.

BURLINGTON, Vt. The Vermont Council of Churches recently announced that MISS CLEO DUNCAN has now taken over the work of youth director since the resignation of Max Webster. MISS DORTHA WEAVER has been employed as part-time director of children's work.

November 11 was designated as Church Council Sunday throughout Vermont.

ERIE, Pa. The Erie Council of Churches recently decided to take steps to secure a part-time executive secretary for one year. After that time they hope to employ a full-time executive.

The Council carried through plans for union Thanksgiving services in eleven sections of Erie and vicinity.

BOSTON, Mass. Thursday afternoons, at 5:30 p.m., over Station WEEI, CARL J. FRIEDRICH, Chairman Department of International Relations of the Massachusetts Council of Churches and Professor of Government at Harvard University, is discussing outstanding international affairs with prominent leaders. The Council is inviting its radio audience to send in questions they wish answered on this program.

QUINCY, Mass. The Quincy Council of Churches, under the leadership of WILLIAM CORDRAY, Young People's Chairman, has organized a Youth Council. Cooperating with the State Council Committee on Evangelism, four regional meetings for divine worship and evangelistic preaching were held on Tuesday evenings during October and November.

INDIANAPOLIS, Ind. The Church Federation of Indianapolis at a recent meeting of its Executive Committee announced the appointment of MR. DANIEL R. EHALT as the Secretary of the newly created Department of Religious Education. He will take up his new duties January 1.

Mr. Ehalt received his training at the University of Louisville, the Garrett Biblical Institute, and the University of Michigan. He served as a teacher of English and Journalism in the New Albany High School for sixteen years. Recently he has served as educational director and secretary of Christian emphasis for the Indianapolis Y.M.C.A.

Under Mr. Ehalt's leadership, the Department of Religious Education plans to enlarge the activities of the church schools, the daily vacation Bible schools, and leadership training schools for all churches of the city. It also plans a United Christian Youth Council for Indianapolis and Marion County.

ALBANY, N. Y. The Commission on Social Action of the New York State Council is planning a series of "Institutes on the Church and the Liquor Traffic" under the leadership of DR. PHILIP ALLEN SWARTZ, pastor of the First Congregational Church of Poughkeepsie and chairman of the State Committee on Social Action. The meetings will be held in Syracuse, Endicott, and Poughkeepsie. Leaders of the institute will be the Rev. Wayne W. Womer, Dr. Deets Pickett and Deputy Commissioner George P. Butterly, Jr. of the Division of Alcoholic Beverage Control of the New York state government.

Denominational News

KANSAS CITY, Mo. DR. ALBERT F. HARPER has been named as editor-in-chief of church school periodicals and executive secretary of the Department of Church Schools, Church of the Nazarene, to succeed Dr. J. Glenn Gould. At the time of his election Dr. Harper was Dean of Theology at Olivet Nazarene College, Kankakee, Illinois. Prior to this assignment he was Professor of Philosophy at Eastern Nazarene College, Wollaston, Massachusetts.

INDIANAPOLIS, Ind. The department of religious education in The United Christian Missionary Society has announced the following new workers added to the state staffs:

MRS. MARJORIE (R. M.) CUSHING, of Tempe, Arizona, who will serve as state director of religious education on a part-time basis. Mrs. Cushing has given excellent leadership as state youth chairman of Arizona for several years.

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Mr. Clinton P. Campbell, who has recently been serving as director of religious education at Wilshire Christian Church in Los Angeles, has been engaged to serve the Northern California area in the same capacity. Mr. Campbell is a graduate of Chapman College and has his B. D. degree from Yale Divinity School.

Mrs. Merle Jordan (W. W.) Moore, of Seattle, Washington, has been employed to serve as children's work director for Washington and North Idaho. Mrs. Moore was for ten years director of religious education of First Christian Church, Seattle, and for five years the state chairman of children's work.

Mrs. Idalene (W. A.) Raab of Oakland, California, will become director of children's work for Northern California on a part-time basis as of December 1. She has served for a number of years as state chairman of children's work in this area, and is well qualified for this service.

PHILADELPHIA, Pa. The Rev. Maynard L. Cassady, Ph. D., was elected Director of Men's Work in the Adult Department of the Presbyterian Board of Christian Education at the semi-annual meeting and commenced his work in Philadelphia November 1.

He brings a unique talent and experience to this position where he will be responsible for the building of a total program for men in the Church. He will work in close cooperation with the Laymen's Committee of the General Assembly and the Mission Boards.

Dr. Cassady has been instructor in Biblical Literature at William and Mary College; Associate Director, United Religious Work, Cornell University; Chairman, Department of Religion, University of Rochester; Adviser on Religious Groups, OCD; Associate Co-ordinator of Training, USO.

A graduate of Juniata College, Princeton University, and Princeton Theological Seminary, Dr. Cassady studied also at the University of Berlin and the University of Tubingen, and did further work at Union Theological Seminary. He received his Doctor of Philosophy Degree from Columbia University.

The Westminster Press (the Publication Division of the Presbyterian Board of Christian Education) announces the appointment of the Rev. Paul L. Lehmann, Th. D., as Associate Religious Book Editor. Dr. Lehmann, has been the Associate Professor of Biblical History at Wellesley College, Wellesley, Massachusetts, since 1941, and will assume his new duties in Philadelphia on February 1, 1946.

Dr. Lehmann is a graduate of Ohio State University and of Union Theological Seminary. He is the author of "Forgiveness: Decisive Issue in Protestant Thought" (1940), and of many articles published in religious journals.

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"Fold to Thy Heart Thy Brother"

(Continued from page 11)

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(Sing "Men and Children Everywhere," Tune *Rock of Ages,* Ancient Hebrew[1])

VOICE 1: Now let us listen to an old Hebrew melody played by the Jewish violin virtuoso, Jascha Heifetz. Many of our great musicians are Jews. But for them we would be without much of the beauty and richness that music gives to our lives. This music will help us understand and appreciate our Jewish neighbors, for in it we can sense the strivings and griefs of a people yearning for security and understanding.

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VOICE 1: Now for our closing hymn. I think we could find nothing better than Beethoven's "Hymn to Joy." In this music, Beethoven the great German soul sings out in mighty tones the fervent desire for world brotherhood; a world where all men are at peace; where all peoples understand and appreciate each other; where God is Father and all men are brothers. Before we sing, I want you to hear just the last few passages of this great hymn as it is sung by the Westminster Choir with the Philadelphia Symphony Orchestra, in the final movement of the Ninth Choral Symphony.

(Recording, Columbia MM-591, Side 16 "Beethoven, Ninth Symphony")

VOICE 1: Let us sing the hymn now with all the strength and joy this recording has inspired in us.

(Sing "Joyful, Joyful," Tune *Hymn to Joy)*

BENEDICTION

The following additional music may be used with appropriate comments by those desiring a longer program:

HYMNS: "Come, Thou Almighty King" (Italian). "For the Beauty of the Earth" (German). "Once to Every Man and Nation" (Welsh). "Breathe on Me, Breath of God" (English).

RECORDINGS: Tschaikowsky "Andante Cantabile," Victor 1719 (Russian). Bach "Now Let Every Tongue Adore Thee," Victor 18166 (German Protestant).

Negro Children Visit Rural Church Homes

(Continued from page 16)

pened to be colored. The friendships begun then have lasted and there have already been some return visits.

Mr. Kendell points out that this program is not a cure-all. "It must not be regarded as an alternative to other imperative duties to work for fair employment, decent, unsegregated housing, and equal justice in every realm. But it does have definite values, and is a type of program which is unusually well adapted to the Christian church not only because of its faith but because of its organization. There are Negro communities and churches in every major city; there are churches and people of good will in every rural community. And we have the denominational and interdenominational ties through which these churches can cooperate. The organization is there, ready to be used."

(A more detailed description of this plan may be obtained from Mr. Kendell at the Witherspoon Building, Philadelphia 7, Pennsylvania.)

Jewish women help Negro children

A COMMUNITY CENTER was built by the National Council of Jewish Women in 1929 to serve the needs of the Jewish people in the thickly populated East Bronx area. It flourished until 1941 when Negro families moved in, and a rapid shift in population left the neighborhood exclusively Negro. Rather than allow the Center, which represents an equity of $250,000, to go unused, the Council decided to turn it over to the Negro residents of the district. An interracial Board of Managers, composed of white and Negro community leaders, will direct the Center's cultural and recreational program. In addition to the Center itself, the Council will contribute $30,000 during 1945 and 1946 to establish the Center on a firm foundation. Forest House, as it will be known, will be of great benefit to the children of that community who have known only walled courts of school or the city street for a playground.

[1] May be found in *The Hymnal,* Presbyterian; or *Hymnal for Youth,* Westminster Press. If not available, substitute "The God of Abraham Praise," in *The Methodist Hymnal* and others.

What About All These Emphases?

(Continued from page 25)

upon rather than ignore or combat. We are far from that ideal, and great difficulties are yet to be overcome, but many of our national leaders at least see the need and recognize the problems involved.

Second, all field programs and programizing agencies need to project plans which are flexible and adaptable. Handed down, ready made programs rigidly scheduled may seem to get better immediate results. But they may seriously hamper local cooperation or prevent the taking advantage of special local conditions. Furthermore, they suppress local initiative and resourcefulness and impoverish local leadership, so that in the long run they are abortive.

Communities need a united church voice

In thirty states and in hundreds of communities, Christian churches of many denominations give corporate expression to their essential unity in Christ through Councils of Churches. These Councils are their common approach to their inevitably shared task in the community. These Councils aspire to be "the denominations in cooperation." Denominational leaders almost unanimously want them to be not "outside" or "extra" agencies but a genuine merging of denominational life and efforts in areas of work common to all. But if national denominational policies and programs are such that at any one time there is little common to all, then the Council must develop the best makeshift it can as a basis for existence and usefulness. But in so doing it tends to become an outside, extra-denominational agency.

As the life of the American community becomes increasingly secular, the institutions of religion are crowded further and further to the fringe of community consciousness. The climate becomes ever more chill and unfriendly to their purposes and programs. New and powerful forces such as radio, motion pictures, press, and high-powered advertising are moulding public opinion and influencing personal attitudes in ever more secular and materialistic terms. Religion, to survive, to say nothing of exerting a dominant influence, must begin to use with equal skill these powerful moulders of thought and life. But the only hope of doing this is through the corporate expression of the whole religious community. Periodic emphases, as widely representative as possible of the whole religious community, are a prerequisite to the kind of publicity program for the cause of religion which is long overdue.

One of the significant developments in the direction of a real field curriculum in religious education has been the quadrennial emphases projected by the denominational boards of Christian education through the International Council of Religious Education. These were projected first in the Toronto Convention in 1930 and have continued every four years since then. Another important development has been that of the age-group and leadership training programs. The United Christian Youth Movement, for example, has been a unifying and stimulating force in the work of most denominations and state councils. Plans for the United Teaching Crusade, the emphasis for 1946—1949 which will be presented in next month's *Journal*, mark a new achievement in bringing the age-group plans and the general emphasis into a common pattern majoring on specific field projects.

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This book is a needed manual for church and school programs in intercultural education. Through its record of successful experience with dramatic productions, it offers a vivid means of showing the contribution of different cultures to American life, thus striking at the roots of race prejudice and intolerance. Sample plays are included. "It is a method of group problem-solving which enables democracy to be practiced in the classroom through a blending of direct experience, emotional responses and intellectual activity."—I. JAMES QUILLEN, *Associate Professor of Education, Stanford University.*

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Boston Blackie's Rendezvous (Col.) Chester Morris. *Melodrama.* Another in series about crook turned detective. Here, he pursues a homicidal maniac through various murders. . . . *Unpleasant,* indifferently done. **M**

Dangerous Partners (MGM) James Craig, Edmund Gwenn, Signe Hasso. *Melodrama.* Seeking to capitalize on mysterious wills they discover by chance, unsavory sharpers discover nazi plot, become patriotically virtuous. . . . Good suspense in early portions leads to disappointing, *trite* denouement. **M,Y**

Duffy's Tavern (Par.) Assorted Paramount stars, Ed Gardner, Victor Moore. *Comedy.* Typical malapropisms, comic situations of popular radio program, with last half a series of "acts" by Bing Crosby, Betty Hutton and others. . . . Some good comic scenes in a rather monotonous plot. Sophistication of "acts" takes them out of "family" classification. *Fair comedy.* **M,Y**

Eighteen Million Orphans (The March of Time) *Documentary.* Status of rehabilitation in Philippines, presenting facts relating to independence of island. . . . An *effective* presentation of need to carry out promise of independence against background of political currents throughout Far East. **M, Y**

First Yank into Tokyo (RKO) Marc Cramer, Barbara Hale, Tom Neal. *Melodrama.* Believe it or not, he was an American officer altered by surgery to look "Japanese." And, by virtue of some added footage, we are assured he rescued from a prison camp the only scientist who knew how to make the atomic bomb! . . . So implausible and coincidence-filled as to be *ludicrous*—yet it may prove damaging to unsuspecting audiences in its pretense of authenticity. **M**

Girl No. 217 (Soviet film) *Drama* setting forth greed, cruelty, conniving of what film emphasizes is an average German petty bourgeois family, stressing their inner wrangling, their bestiality toward Russian slave girl. . . . A powerful delineation of moral depravity, misleading in its implication that such behavior is confined to Germans. Effectively directed for its purpose. *Audience-torturing.* **M**

The Great John L. (UA) Barbara Britton, Linda Darnell, Greg McClure. *Drama* tracing career of prizefighter through success, lusty reign as public hero, defeat, degradation by drink, eventual reform, advocacy of temperance. . . . This is the film in which bourbon interests persuaded producers not to mention their product after first campaigning to get such mention included. It still makes its points, but not too clearly, and suggests that it's all in how you go at this business of drinking. *Convincing biography.* **M,Y**

Her Highness and the Bellboy (MGM) June Allyson, Hedy Lamarr, Rags Ragland, Robert Walker. *Comedy.* A "modern" fairy tale, with a princess visiting New York in her search for once-met reporter, captivating an awkward bellboy so that he almost, but not quite, forgets his devotion to crippled girl who lives for his attentions. . . . A *pleasant* film, but overlong, with some able individual scenes but too many others spoiled by heavy-handed direction and occasional slapstick. **M,Y**

The House I Live in (RKO) Frank Sinatra. *Short,* in which Sinatra sings, then delivers oration to small boys caught heckling schoolmate because of his "religion," which is never called by name. . . . A *worthy attempt* which, being undramatic in form, is not too successful in its final results. **M,Y,C**

Junior Miss (Fox) Peggy Ann Garner, Allyn Joslyn, Barbara Whiting. *Comedy.* Havoc wrought in family by imaginings of 12-year-old daughter, and her attempts to solve the situations created by those imaginings. . . . Extensive casual family drinking, unnecessary to plot and presented as highly acceptable practice, mars an otherwise *thin but frequently humorous plot.* **M,Y**

Kiss and Tell (Col.) Walter Abel, Jerome Courtland, Shirley Temple. *Comedy.* Fifteen-year-old daugter of suburban family pretends pregnancy to explain visits with neighbor girl to obstetrician to help keep secret marriage of latter to her aviator brother, with resultant family feuds, etc. . . . Here too family drinking is the accepted, casual thing. Played as farce, film nevertheless presents as highly *uncomplimentary* a picture of "typical" American middle-class family as can be imagined. **M,Y**

Men in Her Diary (Univ.) Louise Allbritton, Jon Hall, Peggy Ryan, Wm. Terry. *Comedy.* Imaginary romances penned in her diary by day-dreaming stenographer threaten, when discovered, to wreck her employer's marriage and other institutions. . . . Better than average story provided for second-feature demand, but marred by stilted dialogue, over-straining for laughs. *Fair.* **M,Y**

The New U. S. Frontier (The March of Time) *Documentary* showing work already done to create bases on islands in western Pacific. . . . *Revealing* as indication of sentiment for extending U. S. influence to shores of China. **M,Y**

On Approval (British film) Clive Brook, Beatrice Lillie, Googie Winters. *Comedy* based on epigrams spoken during sophisticated trial courtship. Its setting: British "society" of 1890's. . . . Comedy consists of witty, *sophisticated,* adult dialogue delivered by a competent cast, with minimum of action. Inferior photography. **M**

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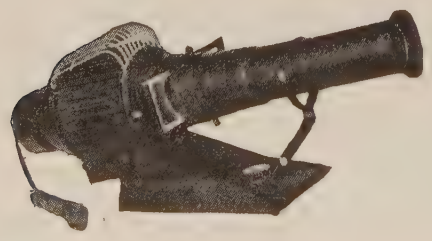

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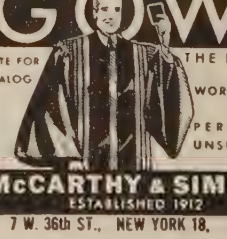

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Scotland Yard Investigator (Rep.) C. Aubrey Smith, Eric Von Stroheim. *Melodrama* concerning theft of famous painting from London art gallery, discovery that it is not genuine, subsequent tracing of original by detective through murder, duplicity, international complications. . . . Able performances cannot transform *routine* plot into suspenseful melodrama. **M,Y**

Shanghai Cobra (Mono.) Manton Morland, Sidney Toler. *Melodrama.* Charlie Chan, Chinese detective, helps the U. S. solve mystery of deaths caused by bite of snake. . . . Talky, *monotonous.* **M**

The Spanish Main (RKO) Paul Henreid, Maureen O'Hara, Walter Slezak. *Melodrama.* Pirates, gaudy technicolor, a captive high-born lady, rescues, duels, bloody sword play, a dignified bishop, a cruel governor—they are all here in a confused and confusing tale in extravagant setting. . . . Incredible, *swash-buckling, stilted and silly,* with overtones of sex and sadism. **M**

This Love of Ours (Univ.) Sue England, Chas. Korvin, Merle Oberon, Claude Rains. *Drama.* French doctor, having mistakenly believed wife unfaithful, drives her from home, is later faced by problem of growing daughter made neurotic by worship of mother she thinks is dead. In America, he finds wife, who refuses to forgive him but consents to pose as his second wife—only to be despised by child until dramatic finish. . . . Events of plot, from Pirandello play, are at times unclearly motivated, but film is saved from being entirely unconvincing by *adept* performances. **M**

Too Young to Know (War.) Robert Hutton, Joan Leslie. *Drama.* Impetuous marriage of teen-agers wrecked by immaturity, thoughtlessness of each, with reconciliation coming only after bitter experiences, war service have helped each "grow up." . . . A case study in marriage, with laudable intent to point out typical pitfalls, rather drawn-out and undramatic, but honestly and *sympathetically* presented. **M, Y**

†**The Southerner** (UA) Betty Field, J. Carroll Naish, Zachary Scott, Blanche Yurka. *Drama.* A year's effort of sharecropper family to keep alive, harvest a cotton crop, crowned by failure but with dogged persistence persuading them to try again. . . . This is the film banned by Memphis for its *realistic* portrayal of hardship in the cotton areas, and shunned by trade reviewers as not "escapist" enough for box-office success. A *simple, honest* record of one family's struggle to win self-respect. **M, Y**

Weekend at the Waldorf (MGM) Edward Arnold, Van Johnson, Walter Pidgeon, Ginger Rogers, Lana Turner. *Drama.* Events in lives of assorted, more or less unrelated guests during one weekend at elaborate New York hotel. . . . Stock characters in stock situations. Typical Hollywood formulae: an "ah-inspiring" setting, trite plot, box-office stars, fabulous glitter and trappings, plus a million dollars' worth of publicity for the hotel. *An expensive shell.* **M,Y**

What Next, Corporal Hargrove? (MGM) Robert Walker, Keenan Wynn, Chill Wills. *Comedy.* The exasperating things that keep pace with struggling Corporal Hargrove wherever he goes—this time, through Normandy just behind the invasion. . . . Excellent characterizations in *spontaneous,* laughable situations. **M, Y, C**

Films for Church Use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education

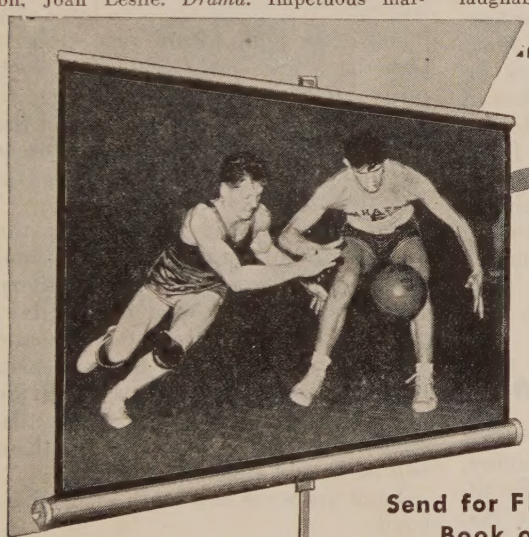
The following materials are available through the denominational book stores, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Avenue, New York 10, N.Y.

That They Might Have Life

16mm. 20 min. Sound $5.00.

A case study in semi-dramatic style showing how the Church serves underprivileged people of large cities. A hard-working but poor Italian family living in a New York slum worries over the future of the oldest boy whose high spirits and natural leadership seem always to make him the center of trouble. When an arrest is threatened the pastor of the nearby church comes to the rescue and takes responsibility for the boy. Contact with the church athletic and summer camp program helps the boy to see the deeper meaning of church life. Eventually he decides to enter the ministry. Recommended for groups of high school age and older in mission studies, considerations of the problems of the city and the city church and for Sunday evening services. Produced by Methodist Board of Missions, but has no denominational content.

Content: GOOD; *Technical Quality:* GOOD.



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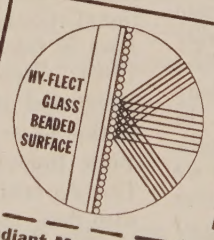

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Editorials

Do Weekday Schools Help or Harm Interfaith Attitudes?

A SUCCESSFUL DEMOCRACY is dependent, among other things, upon the sense of rapport among its peoples. Injustice to any one group of people within its boundary is a mark of failure to achieve a democracy's highest objectives. This does not mean there will be no differences of opinion. It does mean, however, that such differences as do exist shall be grounded in variances of viewpoint on basic issues with full respect for the democratic right of our opponents as persons, and not on prejudgment of and misinformation concerning them as individuals or as a group. Unfortunately religious groups, whose major stock in trade has been love for God and man, have often been a divisive influence in community life because they have permitted attitudes formed on the basis of prejudgment and misinformation.

This fact was recently reaffirmed by a study of interfaith attitudes in weekday programs of religious education, sponsored by the National Conference of Christians and Jews and directed by the Department of Religious Education at the Divinity School of Yale University. Almost five thousand cases involving students, parents, and community leaders in six communities were included in this study. One battery of questions posed eight common social relationships and raised the issue as to whether the participants thought members of other faiths would receive them into the given relations. Another battery of tests reversed the situation and posed the problem as to whether those participating would gladly receive members of the other faith into the given social relationships.

Generally speaking, a large per cent of students, parents and community leaders did not believe that members of other faiths were willing to share with them in social relationships. In other words, members of other faiths are not as prejudiced against us as we think. They are more fair and more willing to enter into the relationship of the regular daily round with us than we give them credit. Nevertheless, as high as forty per cent of the responses in some communities indicated an unwillingness to share common social activities across interfaith lines.

A third battery of tests measured the amount of misinformation and misunderstanding of other faiths by posing five mistaken ideas about each of the three major faiths. In all communities an unfortunate amount of mistaken belief was found. Misinformation concerning Jews was unusually large in small towns where very few people were intimately acquainted with them.

Positive contribution to better interfaith attitudes and relationships is largely dependent upon the religious leadership of the community. Administratively speaking, weekday programs are probably negative, neutral, or positive in the direct proportion as the leadership and the content of the curricula tends to be positive, neutral or negative. In other words, communities can expect from these programs just what they put into them. If "released time" programs are geared to produce interfaith antagonism or indifference, they will do so.

The rather tragic thing is that little evidence was discovered to show that religious leaders were making any serious effort through weekday religious education to correct the misformation, antagonism, and the social inhibitions which were so apparently present in each of the communities. Very little serious effort to bring about fellowship and cooperation across interfaith lines on the part of leaders of either of the three faiths was found. The question can probably be fairly put to religious leaders, "Should we stop talking about love, brotherhood, and a new world until we are willing to take positive steps toward making them a reality in our own communities?" I. K. B.

The Journal This Month

RACE RELATIONS SUNDAY, sponsored by the Federal Council of Churches, comes this year on February 10. Brotherhood Week, sponsored by the National Conference of Christians and Jews is the week following, February 17-24. These subjects, inter-faith and interracial good will, are being treated in this issue of the *Journal* in order to allow time for planning observances. The departmental programs also deal with these topics, and a special musical program has been provided: "Fold to Thy Heart Thy Brother." Some of the articles and pictures have been obtained with the cooperation of the National Conference of Christians and Jews, with whose work many Protestant leaders in Christian education are actively related.

Overtones of Brotherhood

WHILE the process of dreaming and planning and perfecting this special number went on, certain overtones of brotherhood slowly took form. Here they are:

This business of achieving brotherhood is the most serious task facing our world. The Prime Minister of England jolted the members of Congress by telling them that our only hope is in the Christian idea that we are all members one of another. Eric Johnson, formerly President of the United States Chamber of Commerce, looks at the labor problem and says, "After all, we are all working together." They both mean that it really *is* "brotherhood or bust."

The forces that unconsciously delay or knowingly defeat brotherhood are all about us, even within and among us, sinister, powerfully entrenched. Many centuries of inevitable struggle for survival reinforce them. Blind emotion, the easy comfort of accepting myths and "cliches" to save the labor of thought, the "keep-people-in-their-place philosophy"—all are here. But the forces that build good will are also mighty forces. A chance report of a speech telling of the way one large city handled its high school race riots is enough to stir one's soul. For such plans and vision and wisdom come to a head only because deep down in the social order and in the heart the forces of good will have worked, now work, and also bide their time.

Some are willing to work by the slow steps of gradual growth and change and others insist upon the sharp decisive thrust of pronouncement, law, and act. The gradual and the dramatic are both needed, and in the wise plan strengthen each other. Let us not divide our forces of good will by a false dissension between supporters of these two parts of a single whole.

Such are some overtones of brotherhood.

The Cover Picture

THE PICTURE on the cover was painted by Elizabeth Orton Jones, artist and author of a number of delightful books for children, including *Small Rain* and *Secrets*. It is printed here with her permission. This picture was used for the cover of the *Chicago Tribune* Book Section, November 11, 1945. It is available in beautiful full color, size 10 x 13, on enamelled paper, for $1.00 each from the Chicago Tribune Public Service Bureau, 1 South Dearborn, Chicago, Illinois.

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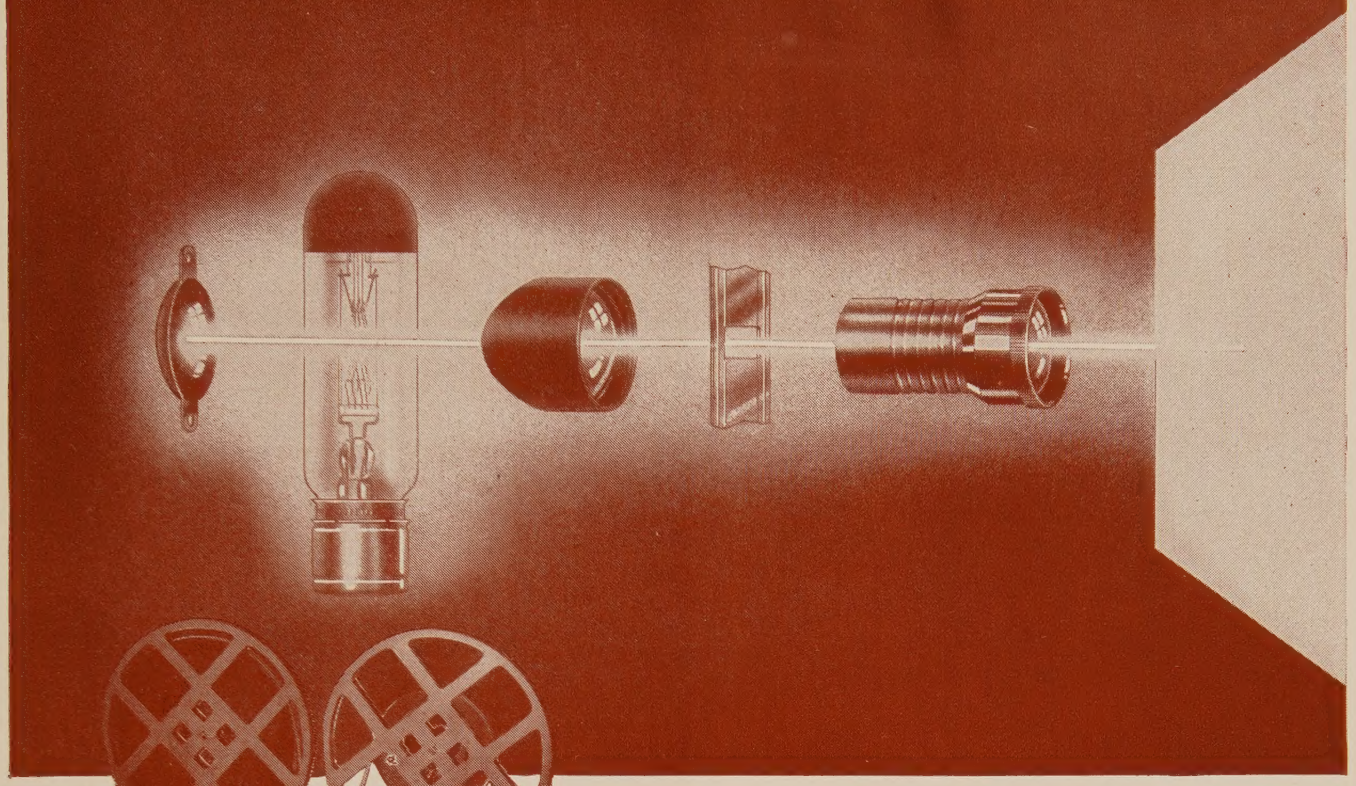

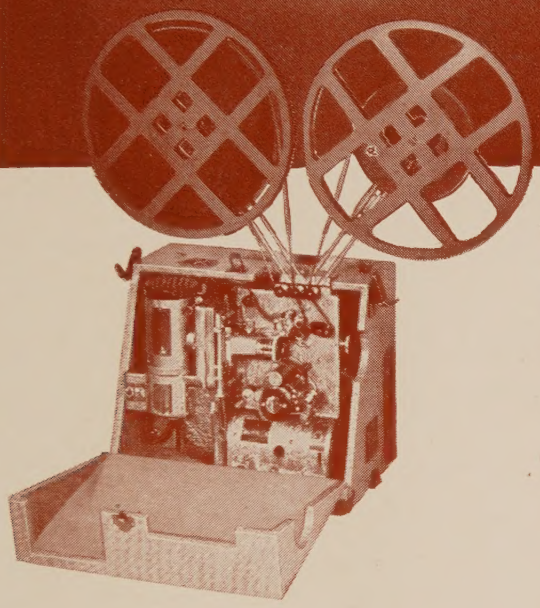

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The SPIRITUAL Gospel

by W. A. Smart

The Author

Wyatt Aiken Smart, widely known minister and educator, is professor of biblical theology at Emory University. Born in South Carolina, he received his education at Vanderbilt University, Union Theological Seminary, and the University of Chicago. He is much sought after as a lecturer at youth conferences and student assemblies, and has delivered a number of well-known college lecture series. The combination of spiritual insight with scholarship and an awareness of contemporary conditions makes his thought especially attractive.

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